





## QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of the life—in one's relations to the family, to society and to Government?

## RESPONSE BY W. J. CUSHING.

1. My mother was a Baptist and my father a Unitarian. The latter church I attended for a time, and finally joined, only to come higher into Spiritualism.
2. Eight years.
3. My own personal relations with the Spirit-world and the phenomena incident to our cause.
4. In the fall of 1881 I left Boston and the wonderful yellow sky or dark day behind me, and journeyed to New Lebanon, N. Y., to reopen my private boys' school for another year. On reaching there I found people much stirred up by the same unusual appearance of the sky, which also visited Eastern New York as well as New England; and I was surprised by another remarkable sign in the heavens of a "golden bow" spanning the sky from east to west and lighted by rays of the Aurora Borealis in the north. These two signs seemed prophetic of that Golden Age which we now recognize as in its dawn, though Elder Fred Evans of the Shaker settlement said it meant that our President was going to his death at Long Branch; and that the nation would be united in sorrow from east to west; but this explanation did not seem large enough for so great a sign from God or the intelligent side of nature. But to confine myself to my experience, let me say that I opened the school, and all went well on the first day, but on the second day, while on my way thither, a power was brought to bear on my awakened and prepared will which caused me to retrace my steps to the house where I boarded, unable to do otherwise than as I was made to do. A second time I made the attempt, only to meet with the same result, and I finally dropped into a chair in the house, saying, "Something is going to happen." A glass of wine was given me. I rallied and stayed home that day and felt myself consciously under the influence of spirit presence. The day following I repaired to school without trouble, went through the opening exercises and then told the scholars—some eighteen in number—that I felt impelled to close the school so far as I was concerned, and that I felt a call to other work. My old teacher, who induced me to take the charge of the school, and secured the Episcopal minister there—Mr. Hooper—to take my place, which he did, closing the school for good at the end of the term. I came home to Brooklyn and was led daily to read a chapter in the Book of Job as bearing on my case, and as a promise of what was before me and what has now been fulfilled. I was also led to join the Y. M. C. A., then the First Unitarian church, and finally came into this movement through the doorway of Everett Hall.
5. Not until its adherents live up to its teachings. It clinches the nail of faith driven by the church with facts, and gives reason to it; but Spiritualists must embody the truth both in it and in the church if they would make it a religion. They must build the superstructure of harmonious association and holy lives upon that foundation of facts already so deeply laid. "A wicked and perverse generation seeketh after a sign" still, as of old; but old time Spiritualists, ought to cry with Macbeth, "Hold! enough!" and devote their time and their money to the erection of suitable homes or buildings for our societies, which have been driven from hall to hall, and for our mediums who have gone from house to house. In these, new comers can learn the truth and thank the pioneers for the privileges offered, while they in turn can feel "at home as they cannot in hired halls."
6. To gain the respect of the outside world by a proper presentation of our cause and by the character of the individuals in it, and to follow what I have just mentioned under number 5.
7. They help us by lifting us into the contemplation of things above a sense plane, so that we may live more in mind than feeling, and the easier bring the cravings of the animal self under the control of reason—the highest church control.

## RESPONSE BY E. WILCOX.

1. My parents were Universalists. I never united with any church. If ever I do, the creed will have to be very elastic, something like this: Freedom, fellowship and character in religion. I am at present trustee of a Universalist Society made up of Spiritualists, Universalists, Unitarians, Agnostics and Materialists. We had had no preaching for two years until I was crowded in as trustee. I then hired a Canton Theological student for ten Sundays, or during his vacation. He proved to be an inspirational writer. He said he was told by his controls to go to Canton to prepare himself for the ministry, and he should have help from the best and brightest spirits; but he claimed to be a Universalist, and said that Spiritualism is not a religion but a strengthening of Universalism.
2. I became a Spiritualist thirty-five to forty years ago. Manifestations occurred in a Universalist minister's family in Morris and I had a sister living there. I was living six miles away. I did not pay much attention to the reports until I heard that my sister was a medium. My wife and I then went to her house and witnessed the manifestations. She was influenced to make an alphabet with her fingers, and at the end of each word was impressed to pronounce it. My wife had lost a mother a few months before. We expected to get a communication from her, but instead, we got one purporting to come from a sister who had been in spirit life perhaps a couple of years. That satisfied us that what we received was not in our minds. During the evening we got communications from a number of others, and if I had been a believer in the orthodox way of experiencing religion, I should think I experienced it then and there, for I was happy. We went home, and while sitting by the fire preparatory to retiring, my wife's fingers commenced forming letters, and in a very few moments the alphabet was made and a number of messages were given. We sat almost every evening for, perhaps, a month, and in our ignorance overdid it, and getting some untruthful communications, my wife and sister both said they would not be instruments of falsehood. If we had had

the JOURNAL then to advise us, we might now have good mediums of our own.

Society is badly out of joint, and the greatest need of to day, I think, is its reformation. Morris. N. Y.

## Proof of Life Continuity.

J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal.

I promised you some account of manifestations recently enjoyed in the presence of Mrs. Minnie Brown of 951 Hutehinson street, Philadelphia. You know, my dear brother, that we have been experiencing manifestations, professedly from friends and others in the after life, for about forty years. We seem to have a settled faith in the possibility and reality of such abnormal communications, so to speak, not only from having observed and studied them long, but also from a full conviction that they are consistent and in full harmony with universal nature.

The grand united chain of being, as sung by poet-seers, contains no broken link, and greater would be the marvel did human experience fail to indicate, through all histories of the race of men, the hidden ties that bind this lower life to the higher one in the angel world. If one has had (as my wife and I have), through a course of years, many experiences that seemed to be as pearls of great price, there may be felt a hesitancy lest these pearls may be trampled under the feet of those who fancy they can throw distrust upon the evidence in these piping days of "psychic science." Let all persons be guided according to the safe method adopted by true students of natural science, and formulate, positively, those theories only that will most simply and completely rationalize and explain the observed phenomena. Do this and we have little to fear lest our pearls should lose their luster.

A few weeks ago we called upon the medium mentioned. Mrs. J. had a short opportunity with her several months previous but I had never made her acquaintance or seen her. We reside some 40 miles from Philadelphia—have held little intercourse with the Spiritualists of that city and feel assured that Mrs. Brown was as much a stranger to me as I to her.

Upon going to her house we were shown into the séance room and were barely seated when the lady herself entered the door, apparently direct from the performance of her household duties. She turned to me at once as she walked in, saying: "There is a spirit lady entering the door with me, who seems to want to make love to you; she throws her arms around your neck and calls you 'Pap.' She has an infant with her, gives her name as Hannah and seems very happy and glad to see you." It was easy for us to understand who this was. Our oldest son's wife's name was "Hannah" and she always familiarly called me "Pap." She passed from earth, several years ago, in giving birth to an infant son, who took passage with her to the angel world.

Which, let us ask, is the most simple and philosophical theory? The "Elder" and her infant were with us in their proper spiritual form and presence, or that respectable medium, endowed with such quick and high perception of spirit forms should come to us with falsehood in her mouth and feign such a tragical scene from what she read as photographic pictures stamped upon our brains? And note well that Hannah went on to utter, through the medium, test after test pertinent to her life and ours, and with existing conditions (scarcely proper here to name), which showed a penetrating insight into affairs of interest to us that was astonishing.

Is the Spirit-world organized upon a basis of falsehood, that those who thus most readily perceive its conditions should interpret to us old mental memories that have faded into the dimness of the past, to be the present, now instant action of our spirit friends, or that psychic scientists (so-called) should so often strain themselves into forced belief in improbable mind-reading and other complicated theories, rather than to accept the simple natural truth so constantly claimed to be given us from intelligences in the higher life? More especially do we insist on asking these questions when we are aware of many instances wherein these overstrained theories will by no means explain manifestations received. Accounts of such are abundant in Spiritualistic literature, and are pointed out clearly in Hudson Tuttle's late, most excellent work, "Studies in Psychic Science." Were it not for running this talk too long there might be some of that character recalled from our past experiences, but these may be deferred to a more convenient opportunity.

Another manifestation though Mrs. Brown, coming some minutes later, will be better understood by a short explanation.

About sixty-five years ago I had a grandfather, John Griffith, who was a prominent citizen of Bucks county, Penn., whom my parents occasionally drove across the country some sixty miles to visit. He was a blacksmith by occupation, and also a justice of the peace. On a certain evening, when a boy (say about five years old), I had been sent early to bed a short time previous to the hour that father and mother arrived home from a visit to grandfather. Mother of course came right to the bed of her pet boy and gave him a little hammer made by grandpa and sent as a present to his name-sake grandson. The boy slept with it in his arms that night, and made abundant noise with it for years thereafter. Now for the further manifestation through Mrs. Brown:

"There stands by you," said she, "an old, intelligent looking gentleman, who states he is your grandfather; that his name is John Griffith, and that your name is John also. Now, he appears with a leather apron by the side of an anvil. He shows me a small hammer and looks up with a significant smile."

"He appears to have had both a shop and an office, and says he could either shoe a horse or try a case; that he was a Squire and you are a Squire are you not?" [The medium's impression was so far correct that I am still often addressed as "Squire," though recently out of office, not being of the dominant party.]

Having told the medium we would be glad to receive some counsel from our spirit friends, if they could give any, in a complicated matter of interest to ourselves, she replied, "Your grandfather looks very wise and reliable," and through Mrs. Brown he went on with little prompting from questions, to give us seemingly wise advice indeed, showing throughout a most perfect intimacy with the character and condition of strangers in a distant State (entirely unknown to the medium), together with the complicated circumstances and prominent features of all that we desired counsel upon. But lest this story prove too long, I will close by saying that Mrs. Brown, during the whole sitting we had with her, seemed to pass readily from point to point, over much more ground than is herein described; that she

gave test after test continuously and clearly. To be present and hear her seemed to carry us away with the fullness of a complete conviction of the truth and accuracy of her perceptions and the beautiful reality of these brief communings with the spiritual world, more, far more, I fear, than your readers can feel from this comparatively cold narration. My wife and I (she being herself a medium, though not in a public capacity) both thought it was equal, if not superior in clearness, to any experiences we have ever had in mental manifestations, through the many years we have, from time to time, observed and enjoyed them. Had we not happily learned by experience to appreciate somewhat of the truth and naturalness of these elevating communings, we might well have declared, like the uncultured "woman of Samaria at the well": "Come see a man which told me all things that ever I did: is not this the Christ? As it is, we are unable to claim any of our man or woman of some of the miraculous Christ of the Infinite Spirit, rather of all.

The possession of clairvoyant faculties to a greater or less degree, or the ability to heal the sick through the development of psychic power, creates no valid claim for special "only begotten" Sonship of the Infinite. Salvation must come through growth in the divine order, under law, not miracle.

Blind love alone, as Mr. Swing implies, will not unite and save the world of men, unguided by wisdom and knowledge. If you formulate a bond of union with a false and miraculous Christ, still hanging, as heretofore and through the ages, an incubus upon lawful order and growth, it can be but for a season. Many Spiritualists, as aided by the angel world, have studied and formulated a truer philosophy of life than is to be found in the impulses of blind love alone in any one or more of the three "mysteries of being" named by Mr. Swing. Unity in such blindness must be ephemeral, as it contains the seeds of its own failure.

There are innumerable mysteries of "life and being," and our bond of unity should be the loving, wisdom-guided reverence for all as they arise in due order, not the blind clinging to a dead past. We should be all willing to unite lovingly and patiently to seek the path of true growth and purification; not to bolster up the mental structures of primitive men whose foundations have floated, moldering, down the stream of time.

For the Religio-Philosophical Journal.

## Waked up My Angel at Last.

One of the pleasant things to anticipate in starting out on a journey, is the intercourse with strangers, among whom there is always the possibility of waking up an angel upon whose abundant inspiration one may draw in the future.

In crossing the ocean, in the first place, it was a question whether much advantage accrued from being what is called "a good sailor," if you have no society in it; no community of interest; if you are disassociated from human kind; if your own party is unable to maintain the upright, and the strangers are all to pieces and not in condition to assemble themselves together in the ladies' cabin for interchanges of social courtesies.

In taking apartments where we are, in the city of London, it is customary to have meals served in our own room. One is not, in any way, domesticated in the family life of the house or with other boarders, by partaking together of our daily bread, since all have meals in their own quarters. Necessary business with the landlady is transacted through the maid who serves meals and tidies the rooms, and thus no opportunity is offered for waking up an angel or any other class, in the household.

In desperate emergencies, a person could make acquaintance with the elevator boy, or barker, the clerk for a brief conversation on the weather as we would call at the office to leave the key of our room on going out into the city, as is the American custom, but here they do not use elevators. There is no boy, no clerk, no office and the key to your room is in your own pocket to go and come as you please, and so the isolation on these lines continues.

I wonder if there are any spirits present? Any angels from the higher spheres who linger near and stand guard? I ask my nearest friend if he knows any mediums? "Yes, two or three good slate-writers." But it soon appears that he knew them several years ago and is not now familiar with their addresses. He spoke of a lady friend who had written volumes without any consciousness herself of what it was all about, concerning the world of spirit, its laws, its denizens, its agencies, and its relation to those yet in the flesh, but of course, in the crude state of knowledge on this subject at present, a young lady in high life must not be known to a stranger as possessing the gift of mediumship, and that recourse was sought in vain.

There was still another experiment to be tried. The successors to Edward Irving (whose disciples are accredited with utterance of spiritual tongues) and the Apostolic Catholic church and perhaps the Irvingites and the "disciples" also, are yet alive and influential and an angel might be waked up among the successors, though the idea of the Irvingites is very remote from modern Spiritualism. But there we went to find a handsome gothic structure, a large congregation, a procession of ministers or leaders, a corresponding number of white robes, a superfluity of ritualistic ceremonial, the fumes of much burning incense, which, together with my special interest, vanished in smoke.

Through some intervention an introduction to Dr. W— occurred. This gentleman is to be known for his ripe scholarship as a writer of choice works, such as "Improvisations of the Spirits," "The Human Body, and its connection with Man," "Greater Origins and Issues of Life and Death," and as a translator into the English tongue of rare literature, notably, of Swedenborg's scientific works, etc.

Dr. W— called to see us, my husband (Dr. J.) and myself, and kindly asked us to visit him in his home on Finchley road, which we did on the following Wednesday.

Dr. W— is a gracious, grand-looking gentleman, tall and commanding, easy, graceful, gifted in conversation, and a most worshipful presence. With what pleasure did I look into the face of one whose words had been so often followed and whose ideas it was thought so desirable to reach after! Almost immediately upon our arrival, tea, with dainty slices of bread and butter, cake and fruit were brought in, after which the conversational topics took a wide range, the two doctors only engaging. Dr. W— was reading at this time, with great interest, the works of Lucetius and this with a special purpose, which, however, was not disclosed. Finally, the theme of psychical research, or Spiritualism was reached by Dr. W—. Is there any of that in London? I asked. "Oh, yes, the city is full of it. I am an old man now, and rather outside of the city golden-age, and could not say who and where are the headquarters of it, only I know it is here." Do

you believe in it? was inquired. "Of course I do. How could I help it, when such wonderful things have taken place right here in this house, in this very room."

Dr. W— presented my husband with a copy of his translation of Swedenborg's "Divine Love and Wisdom," and having this placed in hand it was discovered that Dr. W—'s last work (1888) "Oannes according to Berouss" was included with it, and inscribed to "Dr. and Mrs. H. K. J."

In this book the religious significance of the ancient Babylonian inscriptions, as recorded by Berouss, is considered, and Dr. W— applies a key to the hitherto closed lock of Oannes, the use of which as a method, brings with it religious problems, first and foremost the word of God, and the Divine Light of it. The author has not dwelt on other religions than the Babylonian; and on this branch only in regard to the lore of Oannes, and the legend of the Deluge; connecting them with Genesis and with Noah.

Oannes was called a fish-man in the sense of being a fisher of men, "though he seemed to his wholly fish scholars to be at top a fish. He took no bread from the fish-men, or from their mentality, for he was with them only through their day time, which was their state of light and possible instruction, for he had bread to eat which they knew not of."

Oannes was a school-master, a revealer, a prophet, an apostle, an inspirer to the Babylonians, and stands out as the father to the Babylonian church. "Oannes vanished at night to let sleep and morning do their work upon his semi-human school, that it might be lifted up and transformed from the crude and uncomely image, which for his sake he bore, into a perception of his real personality." Oannes is clearly a historical character, but the spirit of an epoch, a source and instrument of a dispensation, and all his work is declared (by the author) to be correspondence and allegorical. Predicating that the stores of archaeological and linguistic learning accruing from the monuments, from cuneiform inscriptions and hieroglyphs, are indeed: priceless in their corroboration of the letter of the Bible, and that parallels for the Divine books can be traced throughout heathendom, the author is most intent on the interior significance of the Divine word, and its benediction to all peoples; "That in the spiritual sense, Jehovah is the imprisoner of no man and no faculty. He is the emancipator of all his children; he shuts no man in, but man shuts himself in when he is incapable of receiving the access of his Maker."

God has been God from the remotest ages, and no nation or people have been left without the witness of his Spirit. Deluges have been recorded from time to time and man is set up, in the light of fair interpretation, as the author of his own deluges. The Deluge was not an external cataclysm, but a drowsy of the soul, a consummation that had been steadily rising in mankind. The flood was not planetary, but a strictly human event and took place in man, and was not of an outside, watery nature. In Dr. W—'s "Improvisations of the Spirit," (poems) an explanatory note furnishes a curious fact concerning its method of composition. "This little volume, which I neither value nor undervalue, is one man's earliest essays to receive, with upstretched palms, some of these long-traveling, most unnoticed and yet unchangeable and immortal rays. It was given just as the reader finds it, with no hesitation, without the correction of one word from beginning to end." I insert a verse from a poem entitled "Charlotte Brontë" by way of indicating the trend of its fair inspiration.

"And so she was translated,  
Into a golden hour;  
And her heart gently mazed,  
Grew into a new power;  
And that was all her dying;  
That she ceased seeing things  
From which the life is flying,  
And that she put on wings."

So, as he sings, reads, writes, translates—keeping active and vigorous his powers by use—the 78 years slip lightly upon the healthful frame of my angel, and while realizing that his instrument in time might not hold up for the completion of certain work for "the comers after him," he is not looking forward to decay and death, but to fuller life, and immortal youth for himself, dear ones, and for all mankind. Mrs. LIZZIE JONES.  
London, England.

For the Religio-Philosophical Journal.

## The One Religion of Humanity.

## ARTICLE SIX.

To the superficial religionist the fall of man, or as I prefer it, his departure from God, is the one disaster of the Universe. If there was no help except the self-conceit and egoism of our ordinary world-seekers I should agree with our friend the religionist. But as humanity has a God, despite the agnostic, a God who is a loving, merciful Father, seeking to restore and to reveal Himself in every human soul as He reveals Himself in nature—as fire, light and air—or spirit, man has new hope, if he continues in the process of subduing his lower, animal nature, and stops his blatant and ignorant talking about what the natural reason can never fathom.

Agnosticism and Historic Christianity are both in the same condition. One has no God; the other tries to prove by historic data the existence of a God who was incarnate and appeared upon this earth eighteen hundred years ago. Both are failures. Man must find this God within his own soul, first, or he will never find Him outside of it. If permitted, He will reveal Himself in his unity, trinity and septenary relation just as fully as is claimed He revealed Himself in Judea as a poor peasant. When thus revealed He gives the light which centers all darkness: Nature becomes instinct with His life; and through the threefold working of fire, light and air man beholds His signature! He sees the light of the sun bringing order out of confusion, life out of death, and making God's temporary habitation in nature the correspondence of His eternal habitation in man. It is all one salvatory process.

As the sun of temporary nature shines into the darkness and scatters with his beams this image of the eternal darkness, so does the light of the "Son" shine back into their darkened humanity—chasing away its ignorance and superstition. Whatever is in nature is but the reflection of what God is doing or trying to do for humanity. He is the fire, light and spirit (air) of the eternal world, just as He is the fire, light and air of this temporal world. The latter is God's extension into materiality. One is the reflection of the other. This Boehme saw; this every child of God sees when he has passed to the fifth degree of his regeneration. These are facts—known as facts by the man or woman who is being birthed into the "new birth" of the Christ. This knowledge of God rests upon no scientific theory. It is pregnant in every regenerating man's breast. There can be no mistake about it; for to attain it we have to die to self, become partakers of the nature of God by feeding upon the life of Christ within us. Through mortification of the flesh; through

persecution; through the misunderstandings, of friends and the betrayal of enemies, through disappointment and sorrow; through the parting of disorderly nature ties we pass to our crucifixion. In a word, as Jesus Christ—the pivotal "Son of God"—went through all the regenerating states of our fallen humanity, so we, "following" Him, must drink the bitter cup to its dregs. We must be part-takers of His life by his being birthed within us. This is the true atonement.

The fiction that the innocent suffered for the guilty; that God's anger against fallen man was appeased by the sacrifice of His son—that His justice was satisfied in the blood of a guiltless victim, nowhere finds an advocate in Boehme. On the contrary he denounces in unmeasured terms this libel upon God and His infinite love. Christ was sent into the world that he might redeem man—rescue him from the hell he had brought upon himself through ignorance and culpable carelessness. God warned Adam of the consequences of his act. "In the day thou eatest thereof thou shalt surely die." As soon as spiritual death passed upon him the promise was given, that the "seed of the woman should bruise the serpent's head." At the moment of Adam's transgression the incarnation of the Christ commenced, and from that hour to this the restoring process has been going on; and will go on until every son of Adam shall rejoice in the light and love of the redeeming God. God is no God of wrath—no God of vengeance, but is meek, humble, patient, loving; suffering long over His rebellious children. Love conquers at last!

With Boehme, Jesus Christ was a man like other men, only he was a composite man—as Adam was a composite man. He was the son of God in a fallen human body, but the God that we shall be when Fire (love), Light (wisdom), Air (spirit), have their birth within us. In Him was God the Father; God the Son; God the Holy Spirit as the trine God. So God will be in man as he passes to full regeneration in the new birth.

The only difference between Jesus Christ and any other regenerate man is this: He was the second Adam, the Father of Universal fallen humanity, as it was and will be when the redemption or restoration is completed. He was the "first begotten Son of God"—the leader out of all this darkness, sin and depravity, by a new birth in God. Nothing avails but the birth of a new man, who, with spotless integrity, we may give alms to the poor, live blameless lives in the sight of men; be consistent and orderly citizens; but unless we have the birth of the Christ within us we are as "sounding brass and tinkling cymbals." "One thing we lack." We must "sell all" and "follow" Him; and in the process of following Him we find God. We become "Exemplars of the Theosis" not yet explored by man.

With Boehme, Jesus Christ was both God and man in the sense we have here given. He was the head of the restored and of the new humanity. As He stood in Judea He was Adam restored—an androgenous man. As the head of the new humanity He will be the Word—two in one. From the signs this age of evolution is to see Him as the divine man—man! Humanity being dead, with nothing but the bestial life of temporary nature as its inheritance, Christ, in His incarnate process, became the "mediator" between God and man—and thus maintained a relation so as ultimately to bring the full Light—the "Son"—into our fallen humanity. The transactions in Judea were but faint adumbrations of what transpired within the depths of our common nature. He was the symbol and the revealed fact of the restoration. Boehme has recorded this restoration in its true verity and in such terms and in such light as will never be effaced from eternity. He photographed all the past, wound up the clock of time for the last time, as he supposed, and awaited the end of all things. It was the end of the old, restored world; but a hundred years later, to the eyes of Swedenborg was revealed, in the spiritual world, the "Last Judgment," which ended the old Heavens and the old earth and brought the beginning of the new age of science, spirituality, spirit communion, and a deeper sense of the presence of God in the soul of man.

I have given, in these papers, a brief outline of the fundamental thought of Boehme in order to show Spiritualists and others that there has been a Christianity in the world different from that at which we have been accustomed to smile. The life has a deeper tragedy underlying it than we have suspected. That the church, in its dumb way, has only symbolized the deeper mysteries of God; and that within the pages of Boehme are to be found that which will give the solace of peace; the satisfaction of truth and the light which enlightens all earnest seekers—preparing the way for that general illumination which is indicated by all the signs of the hour. We must have an explanation and clearance of the past before we can open the way to that illumination—an illumination which comes from the indwelling God. To this end I have written the preceding papers. I have omitted all allusion to the deeper mysteries of Boehme, as these are outside of my object in the preparation of these articles. If there seems to be a demand or response in this direction I will endeavor in the future to give some further phases of this remarkable man's thought. He should be studied by all Theosophists. Certainly by all Spiritualists. He will show them that there is a truth in the teachings of the Orthodox Church, but not as that church presents the truth. We will have our own faith in the Unseen confirmed; our sense of spiritual presence within and without as more gloriously verified. The problems of life will have a deeper solution and we will begin to feel and see the fulfillment of all that has been promised to the seers and prophets of the past, and begin to fathom the experiences of the last forty years.

## Death of an Agnostic—A Novel Funeral Oration.

A patrolman of New York City by the name of Augustus M. Denyse, on the 21st of November last lay dying. To Sergt. Crocker, of the Ninth Precinct, who had been his faithful friend for many years, and who, standing at his bedside, had besought him to send for a clergyman and make his peace with God, he said:

"Sergeant, I am dying, and I have no time for hypocrisy now."

Then Sergt. Crocker said: "Good night, Gns."

"No; not good night," whispered the dying man in reply: "good-by."

It was the earnest request of Denyse, just before his death, that no religious services should be held over his remains.

"I want," said he, "to be buried in Rose Hill, N. Y., by the side of my brother, and if my chief, Sergt. Oliver Tims, of the Nineteenth, can find it in his heart to say a few words over my clay to comfort those whom I leave behind, I would like to have him do so." Patrolman Denyse, of the Nineteenth Pre-



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CHICAGO, ILL., Saturday, December 7, 1889.

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## America—The Hope of the Pope.

That all the energies of the Roman Catholic Church are being directed to increasing its hold upon the United States is a fact growing daily more apparent. With the wisdom of long experience to guide it, Romanism never ceases to fight and tug for the control of the public schools. It would abolish them if it could; not equal to doing this, it essays to make its influence felt in their management. Romanism dictates to both of the great political parties in this country, and finds in both most subservient tools. How Romanism insidiously secures and persistently retains its grip upon the public schools was forcibly shown at a late meeting of the Woman's Alliance, in this city, in the report of Mrs. Corrine S. Brown, chairman of the Committee on Compulsory Education. Among other notable things Mrs. Brown said, "There are two forces at work in our public school system which your committee consider detrimental to its adequate development. In naming the first it must be understood that the committee has not been blinded by prejudice, for it is a well-known fact that there is a large religious denomination in our midst opposed to the public school system. Its members do not hesitate to say so, and they certainly have a right to their opinions. But when it comes to light that 80 per cent. of the public school teachers are of this denomination, that six of the fifteen members of the Board of Education and eight of the twelve trustee officers are also of this denomination, which is so strongly opposed to the system they are expected to manage so well, is it not time to call a halt?"

What is true of Chicago is equally true in degree of all the large cities in the nation. Romanism has secured this foothold through its ability to manipulate politicians of both the dominant parties. Romanism trusts, with the assured confidence of experience, to its ability to pander to the vanity and vanity of native born Americans, and cares not in its work of corruption whether the tools it seeks to buy and use belong to the Republican or the Democratic party.

On the first Sunday of November Rev. A. P. Foster of Boston, who has been prominent in some of the spasmodic fights against the encroachments of Catholicism upon the public schools in that city, preached in Chicago. His sermon was an attack on Romanism in the schools.

"The order has come from the Pope of

Rome," he said, "to strike a death-blow at our public school system, and to preserve that system we must be watchful to strengthen it at all times. It is the peculiarity of Americans to wish to treat all religions with toleration. The spirit is praiseworthy, but it is Rome's opportunity. Fearful of interference with religious liberty we have refrained from warring of these blows just as we allowed Mormonism to flourish. Rome is always antagonistic to the best spirit of liberty. She uses it only as a means of advancing her own interests. We have opened to her a haven, and she has unloaded on our shores 8,000,000 Roman Catholics of Europe, dominated by the great political organization known as the Catholic Church. The government of that church is a self continuing oligarchy. It is not dependent on the will of the communicants. The Pope appoints the Cardinals. The Cardinals elect the Pope. The Pope appoints the Bishops and the Bishops the priests. The Pope is autocrat, King of Kings. He obtains obedience through the confessional. The priests ascertain in the confessional whether the Pope is obeyed or not, and withhold or give absolution accordingly. Once make a man believe that his salvation depends on the priest in the confessional and his subjection to Rome is absolute. The Pope has declared himself infallible on all questions of morals, and if morals touch politics he controls politics. Thank God there are many Catholics who have broken away from the bondage of the confessional and are Catholics yet."

Dr. Foster said the well-defined plan of the Papacy was to undermine our institutions. Catholics sent their children to parochial schools, but controlled the school boards and put Catholic teachers in the schools. Wherever they could they robbed the public treasury to support their parochial schools. They wanted to establish in this country ultramontane rule, and they chose the public schools as the best medium.

"Rome," said Mr. Foster, "would be lighting the fires of the Inquisition in this country to-day, if she dared."

Dr. Foster truly and pertinently declares that "in view of the fact that Rome hates the public schools it would be the height of folly to place on the school board, or in the schools as teachers, men and women who believed in Romanism."

Before getting through, however, Dr. Foster uncovered the fact that he was not fighting Romanism in his capacity as a patriotic American citizen, intent only on the welfare of the people and a republican form of government. He unwittingly disclosed that his chief opposition to Romanism in the schools is that it displaces Protestantism.

"Let us have done with the false secularizing of the schools," shouts the Reverend Foster; "we have made too many concessions on that line already. The Catholics drove us to put religion out of our schools and laughed at us when we had done it."

Thus the Protestant preacher discloses that his motives are at heart no better than those of the Romish priests in this contest. Each is warring to whip the other and get control of the public school system. This preacher and all other preachers and followers of all the Protestant sects will find that their only safe and certain road to victory, as against Romanism in the public schools and elsewhere, is to completely secularize, not only the schools, but every department of the government, municipal, state and national; and, furthermore, to make venality, bribery, office stealing and official intriguing not only respectable, but intolerable, whether practiced by priest, preacher or layman.

## United States of Brazil.

This is the name of the new political power that has just become visible in the constellation of nations—the youngest sister in the galaxy of Republics. The world has one Empire less and one free government more. Its appearance was not altogether unexpected but it was not thought to be so near. A growing tendency toward republicanism had for sometime been noticeable in that country and it had been conjectured that the Empire would continue only so long as the Emperor Dom Pedro should live. While the South Americans were in Chicago a few weeks since as guests of the city, Sr. Jacinto Costellanos of the Republic of Salvador and Dr. Carlos S. Martins of Brazil were conversing one day upon the future prospects of that Empire, when the former asked the latter if he did not think that his country would soon become a Republic, or at least after the Emperor's death, adding that movements there all seemed to tend in that direction. Mr. Martins answered decidedly that Brazil would never be a Republic; that those who desired such a change were greatly in the minority, and in case of Dom Pedro's demise Princess Isabella would be crowned Empress—that the affection of the people for her was only a little less than for her royal parent. Only a short time has transpired since that conversation, and the Empire is a thing of the past and a Republic takes its place.

The revolution was a bloodless one. On the 15th of November there was a revolt among the troops and the abolition of the reigning dynasty was declared. No words of violence were uttered against the Emperor, but the ministry was threatened and the entire cabinet resigned. A provisional government was formed with Gen. da Fonseca at its head. The Emperor was visited at his country home by a delegation of whom Gen. da Fonseca was the spokesman, who assured Dom Pedro that the country was grateful for his patriotic services, but said that Brazil had advanced far enough in the

path of civilization to dispense with the monarchy, and that it was regarded as best that he should leave the country. He was offered \$250,000 in cash and provision for the rest of his life in the form of an annual pension of \$450,000, which would be provided for in the civil list of the new Republic, but on condition that he should leave the country in twenty-four hours. The amiable monarch listened calmly to the address, making a few remarks of assent, and after the committee had retired wrote the following reply:

"In view of the address handed me on the 17th inst., at 8 P. M., I resolve to submit to the demand of circumstance—to leave with all my family for Europe tomorrow, leaving this beloved country, to which I have tried to give firm testimony of my affectionate love and my devotion during nearly half a century as chief of the state. I will always have kindly remembrances of Brazil and hopes for its prosperity."

On the following day he went promptly to Rio de Janeiro with his family in order to take the steamer for Lisbon. The scene was rather a sad one as described by a telegram which says: "The vast crowd which assembled in the rear of the landing stage was kept back by a quadruple cordon of soldiers. Nearly every head was uncovered, and tears coursed down hundreds of swarthy cheeks. Dom Pedro was visibly affected throughout the ordeal, and as he lifted his hat repeatedly in answer to the farewell greetings which rang in his ears and as he shook the hands of some intimate friends his emotion seemed intense. The Empress, a kind, motherly old lady, appeared to be deeply interested in the innumerable traveling impediments by which she was surrounded. The Comte d'Eu and the Princess Imperial stalked to the man-of-war barge from their carriage with the air of Seylla departing from Rome." They go into perpetual exile, their absence from the country being regarded as essential to the peace and welfare of the new government.

The kindest feelings of all nations accompany Dom Pedro in his expatriation. The revolution that deposed him is not a consequence of his misdeeds, or misrule—he is guilty of neither. It was the inevitable which sooner or later had to come. He was a man of kindly impulses and of broad intelligence; he was a scholar and a philanthropist, and his travels in this country in 1876 and in Europe last year were mainly devoted to studying institutions and inventions to carry back the benefit of them to his own people. He was personally beloved of all his subjects and had the highest esteem of the people among whom he traveled. His reign has been one long progression toward freedom and the other great blessings of a republican form of government. The abolition of slavery, the gradual enlightenment of the people, the introduction of modern arts, science and invention, the steady lifting up of his people to a plane of civilization where they could rule themselves under constitutional forms, have been the aims, and in a large measure, the accomplished features of his career.

It is said that only a few days before his downfall he told a friend that he was satisfied that the end was near. The very liberality of his government had stimulated the growth of public sentiment. The imperial crown was placed upon his head July 18, 1841 when sixteen years of age. After a long reign of over forty-eight years—a reign of peace and prosperity such as is seldom accorded to monarchs—at the ripe age of sixty-four years, with much of life before him to enjoy, he carries away with him into exile the affection of his people and the sympathy of the world.

What led to the more immediate downfall of the imperial dynasty is said to have been the sudden decree made last year for the abolition of slavery in advance of the time fixed by law. He was in Europe at the time, and his daughter, as regent, signed the bill authorizing the act. This turned the old slaveholders and the aristocracy against the empire. But it is also said that the anti Catholic element of Brazil had an antipathy to Isabella, the heiress to the throne, and to her husband, who are reported to be completely under the influence of the Pope. She got the credit of freeing the slaves on account of her signature to the emancipation bill and as a recognition of her act the Pope bestowed upon her the Golden Rose. A Rio paper warned her that she ought to return the decoration, as on other occasions the bestowal of it on Queen Isabella of Spain and Empress Josephine of France had preceded the loss of their thrones. If she hung on to the Golden Rose she did well, for she probably would have lost the throne as well without as with the pontifical jewel.

The republic is an established fact, and the new government has received notice of the adhesion of all the provinces of the former empire. The name adopted by the new government is the Republic of the United States of Brazil. The new Ministers have adopted the United States flag with Brazilian colors for the national emblem, with the addition of twenty stars to represent a corresponding number of States.

L'Empire est mort; vive la République!

## A Fruitful Faith.

High grade as is Light (London), both in its editorial and contributory matter, it often happens that the choicest treat it offers is in "Notes by the Way" where the cultured and inspired editor under his pen-name of "M. A. Oxon," speaks in the first person singular. His ripe experience as a medium in close rapport with superior intelligences and his striking gift of correct generalization frequently stand out there in bold relief. In Light of November 16th the "Notes" relate to

a letter of the week previous from Mr. Ruskin, whose use of the word "gods" is unobjectionable if his definition is always carefully borne in mind. He uses the word, as he tells us, in the plural to denote "the totality of spiritual powers." "To all these," says "M. A. (Oxon)," "in all their several spheres of being, in all their varieties of occupation, Mr. Ruskin applies the term 'gods' as the best understood in all languages, and the truest and widest in meaning," adding characteristically, "myself knowing for an indisputable fact that no true happiness exists, nor is any good work ever done by human creatures, but in the sense or imagination of such presences." So, then, though Mr. Ruskin professes no personal knowledge of these "gods," but "in meekness accepts the testimony and belief of all ages," he has no difficulty in stating, "as an indisputable fact," that true work and true happiness exist only in the recognition of the informing and guiding presence of this great cloud of witnesses. This is excellent Spiritualism; a noble and a worthy faith, more fully described as true Spiritualism than that half disguised materialism which delights only in phenomena that belong exclusively to the plane of matter, and may or may not have their connections behind the veil. An ennobling and aspiring faith, it seems to me, that which would raise incarnate spirit to the plane where its home is, and would not drag down to the plane of matter any poor being which has been emancipated from its thrall.

"For it is one thing to receive with gratitude that which is vouchsafed, the fruit of self sacrifice and love, and quite another to demand imperiously with loud and persistent knocking at the wall of partition, that it shall be thrown down and the heavenly hosts shall mingle amongst men. There is evidence enough to the observant eye that there is in process a serious and sustained attempt on the part of missionary spirits—if the term be permissible—to influence those whom they can reach. To this end it was necessary to attract attention. The readiest means was to approach men on the plane of thought to which they had allowed themselves to sink. The age was Materialistic: for men had crushed out evidence of the existence of spirit, and had turned their attention as students of exact science to that alone which lent itself to observation and experiment on the plane of matter. Spiritual things, being spiritually discerned, fell into oblivion, and faith grew cold. At this juncture came this gospel of God to an age that needed it, given in a way that was most likely to attract its attention.

"Attention has been attracted, and men are busy on their several grades of intelligence in seeing what they can make of this new thing; how they can fit it in with their prejudices, twist it into agreement with their previous knowledges, or get rid of it as an inconvenient and intrusive novelty. 'Spirit is the last thing I will give in to,' is forcibly shouted all round us. The man of science will none of it, for he does not believe in its existence, or, at least, in its interference with our world. The psychologist puts it aside, seeking in psychical vagaries of the human system for his explanations of what he sees. He studies his psychic or medium, and ignores the operating intelligence that uses the instrument. He vents open his drum to find the noise. The so-called Spiritualist whose interest never gets beyond the phenomenal evidence of spirit-power talks much of spirit, but his words are loose and meaningless. Spirit does not dwell on the plane of matter, though its effects be traceable there. To direct all attention to these material evidences of spirit-action which are intended only to attract preliminary notice, is to keep on ringing the bell after the attendant has answered the call; to forget the message in the jingling din. It is not until the man who has begun by assimilating the evidence on a lower plane passes from that knowledge to a higher and a more spiritual that as a Spiritualist he becomes worthy of his name. Until his Spiritualism spiritualizes him it is dead and worthless. When he learns that man may live, as Ruskin puts it, 'in the sense or imagination of spiritual presence' so that he may develop that which is good in him and crush the evil, he has got hold of a fruitful faith. When in the development of his own spirit he learns that man makes his own future, and is, while on earth, a radiating centre of good to his fellows or a pest-centre disseminating evil, he has got hold of the great truth of the brotherhood of man—members one of another, suffering and blest in communion with all, never isolated or alone. And when he has added to that the knowledge or realization of the Fatherhood of God—though it be to him but a metaphor to shadow forth what finite minds must fail to understand—he stands four-square, a Spiritualist indeed, thoroughly furnished and equipped for his life-work here and his higher work hereafter.

There is in Mr. Ruskin's brief note that which indicates that he has put the right construction on Spiritualism. His sense of ministering and guardian spirits and their work among us is one side; the other is the doing of 'good work,' honest, unselfish, and real, because of these witnesses, because of our brethren, because, lastly, of ourselves and our own development."

## Mr. Olney Talks Plainly.

In the JOURNAL of November 23, there appeared on this page a letter from Mrs. Hamilton of Port Huron, in which she quoted Mr. Olney to the effect that he had heard, on good authority, at Hazlett Park Camp, that the editor had sold himself to the Roman Catho-

lies. It affords us very great pleasure, therefore, to publish the following letter. We regret that it could not have appeared last week and thus have afforded Mr. Olney more promptly the opportunity to set himself right; but when an editor is a thousand miles from his office defending himself against a fraud, he may be excused for tardiness. We thank our correspondent for his prompt denial and also for plainly defining his position. The mistake made by Mrs. Hamilton has at least one good effect; it brings Mr. Olney's views prominently before the Spiritualists of Michigan and shows off the standard of morals and intelligence at Hazlett Park Camp to good advantage. That Mrs. H. heard such a statement from some one is quite certain, as it is a story persistently circulated in the interest of those the JOURNAL opposes. Here is Mr. Olney's statement:

EDITOR JOURNAL.—I was surprised, incensed and disgusted when I read, in this week's JOURNAL, the letter of Mrs. H. N. Hamilton of Port Huron, in relation to what I should have said in reference to what was said of you at Hazlett Park. I heard no such conversation at Hazlett Park. On the contrary, the best sentiment at the Park and elsewhere in this State, among Spiritualists, is in your favor. Your crusade against bogus mediumship is manly and to the point. I fully endorse it and it is my opinion such criticism should be extended rather than curtailed. At Hazlett Park I heard no unfavorable criticism of the JOURNAL. The meetings there were well conducted; a large company of intelligent men and women were associated at the Park and during the three or four days which I spent at that place last summer I heard only good words said of you and your paper. In justice to myself I respectfully ask you to publish this letter.

H. J. OLNEY.

Lake Port, Mich., Nov. 22.

## The Chicago Harmonical Society of Spiritualists.

We are glad to hear that every seat has been occupied the last two Sunday evenings in the comfortable and pleasant hall at 93 South Peoria street, corner Monroe. On next Sunday, Dec. 8th, Mrs. F. A. Brown will deliver the opening address. Subject: "Prophecies and Prophecies ancient and modern," and will supplement her discourse with messages, tests and slate writing.

The meeting on Sunday evening was attended with unusual interest. Mrs. Flora A. Brown followed the speaker of the evening with some excellent remarks and answered a large number of questions on general topics which had been passed up to the stand, after which she gave, as promised last week, a slate-writing test. A slate having a lid attached to it was circulated through the audience for examination, and a private mark placed upon it by an investigator. A committee of four skeptical persons was selected to attend the medium on the platform who took her place at a small, plain table, the committee sitting at a distance sufficient for close observation. Two messages were received, the first being merely a salutation to the committee. The slate was then thoroughly cleaned and the next message that appeared was as follows:

Mrs. Cutter—Dear wife: I am ever with you. Love from Hiram. DR. CUTTIER (Dictated.)

A lady arose in the audience and said she had always been skeptical with regard to slate-writing, but she recognized the message as being for her and she regarded it as the best test she had ever received. She said she had never met the medium before, and was not expecting anything for herself. No one present, she said, knew that her husband was a physician, and the medium could not have known her name. The Hiram that was mentioned was the name of her son who had passed to spirit-life. The statement was received by the auditors with much enthusiasm, and the committee testified that they were satisfied that from whatever source the writing came it was impossible for the medium to have done it.

This society holds public circle and mediums' meetings every Thursday evening in their hall, 93 South Peoria street. The doors will be opened at seven o'clock, and closed at eight o'clock sharp, after which time no person will be admitted.

We are in receipt of a copy of the Keighly News, an English publication, by which we see that Mr. J. J. Morse of Liverpool has lately delivered a Home Rule lecture taking "Ireland's Wrongs" as his theme. He thought that each of the four divisions of the United Kingdom, England, Ireland, Scotland and Wales should have their separate parliaments. Now this, it was feared, would lead to federalism. "But," said the speaker, "when ever federalism is mentioned people say, 'Oh we don't want to learn anything from the Yankees.' Well, it is always wise to learn from anybody who is able to teach us; and after all Yankees are Englishmen, and we might with advantage follow their example in giving the people Home Rule."

Drunkenness under no possible circumstance should ever be admitted as an excuse for crime or palliate an offense. A young man in the lobby of Wallace's theatre one night last week stabbed a young girl in the breast because she would not go out of the building with him, and she came within an ace of losing her life. Placed under arrest he acknowledges the act but says "I was drunk at the time," as though that should release him from the enormity of his deed. Human life is too dear to admit of any pleading as a cheap drunk as a hope of release. The penitentiary or worse is the just desert of all such miscreants.



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## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTSFor the Religio-Philosophical Journal,  
The Falling of the Leaves.

MRS. A. M. MUNGER.

The blighting frost, from northern skies,  
Came down all night with frozen breath,  
And laid a mantle, icy chill,  
O'er beautiful earth and called it death—  
Death to the leaves.  
My spirit grieves  
For you, sweet falling leaves.

Death to the leaves, so green and bright,  
In seeming, called before their time,  
Like children who from earth take flight—  
Transplanted to a fairer clime.  
Like these bright leaves,  
The whole earth grieves  
For you, bright falling leaves.

At morn the bright sun rays shone out,  
Gilding your verdant hue with gold,  
While softly from the laden boughs,  
Each leaflet lost its gentle hold.  
With rustling sound,  
The leaves came down  
In showers upon the ground.

Not like the slow and steady tread  
Of souls who gather, one by one,  
Unto the bourne beyond, who know  
Their time and gladly gather home!  
Who faint would rest,  
As seemeth best,  
At home among the blest!

But rather like an army slain,  
Or dreaded pestilence, that brings  
To all the pain of loved ones lost,  
Knelling upon heart-broken strings,  
As, all too soon,  
Into the tomb,  
Go loved ones to their doom.

Long weeks belated summer gave  
The gentle breeze—a fair offering  
From the wind god Zephyrus, who  
Has guarded well earth's harvesting.  
Trees beautiful,  
Trees bountiful,  
Bareft so mystical.

One icy breath from Boreas,  
And blasting wind bears to the ground  
Continued showers of falling leaves,  
Strewing them ruthlessly around.  
How fast they go!  
It grieves me so  
To see the leaves laid low.

How sad and grand this sudden flight—  
A kingdom in an hour laid low,  
Scattered by demons of the air;  
King Frost came down and bade them go.  
O, leaves so bright,  
A fairy sprite  
Weaves you a shroud to-night.

Farewell, sweet leaves; good bye, fair leaves;  
You sing for me a sad refrain.  
You'll cover me a dear, green mound  
When autumn days shall come again.  
My spirit grieves,  
Sweet autumn leaves,  
O'er fair and loved lost leaves.

November 6, 1889.

For the Religio-Philosophical Journal,  
Good Angels.

U. D. THOMAS.

Good angels sometimes visit me  
In lonely hours at night;  
They fill the mystic realm of dreams  
With forms divinely bright;  
They steal into my silent room  
With soft, unobtrusive tread,  
And bend, with glances full of love,  
Around my weary bed.

They come, the friends of former days,  
Who once were near my side,  
And whispered words of hope or praise—  
Who loved me ere they died.  
They come again, with thrilling words,  
To love and friendship known,  
And chide the flight of laden hours,  
By sorrow marked alone.

My sisters move amid the throng—  
A mother, too, is there,  
While many a half-forgotten song  
Floats on the dreamy air.  
Their forms, their words, are real to me,  
Whatever may be said;  
I know they are not far away;  
I can not make them dead.

And oft, near me, lingers one  
I idolized in youth;  
Her soul was stainless purity,  
Her heart was love and truth;  
We parted at the darkened tide,  
Long, lonely years ago,  
But now, to soothe my grief, she comes  
With shining garments on.

Come ever, angel visitors!  
Since to my life you bear  
A sweet foretaste of Paradise,  
That lightens every care.  
The fragrance of celestial bowers,  
The melody of streams,  
Are mingled ever, when you come,  
Sweet angels of my dreams!

## OUR CONTEMPORARY EXCHANGES.

**Banner of Light:** Under the heading of "Spiritualistic Prophecies," the venerable editor gives a couple of instances in which he personally had "visions" of coming disaster. His statement is as follows:

1. Two months before the great fire of 1872, which destroyed a vast amount of property in this city, we said one day to one of our partners at the time—Mr. William White—that we wanted our establishment insured, which for over five years had not been done; that we had had a vision of a coming conflagration that would endanger our property—a bookstore and printing office, located in the large granite building, 135 Washington street, known as the Parker building. Mr. White reported our wish to our other partner, who replied that it was all nonsense to get insured, as there was not the least danger from fire in the safe building we occupied; but we insisted, as our firm had just got in funds of new type, and we had on our shelves a very large stock of valuable new books. "Well, to please the editor," said Mr. White, "I get insured for \$10,000." This decision was reported to us, when we remarked in some what earnest manner: "Mr. White, make it \$20,000 or nothing." This Mr. White would not agree to, as

he said it would be throwing money away. So the matter stood for several days, when a proposition was made that we consult, through our medium, Mrs. J. H. Conant, with the Spirit President of our Free Public Circle. We did so. The result was our spirit-friend stated that we were quite correct in our desire to get insured for \$20,000 instead of \$10,000, as had been suggested; and further, the spirit said: "Get your establishment insured in London offices." But Mr. White did not heed the suggestion of the spirit, as he should have done; he took out policies in four Boston offices instead, being importuned to do so by officers thereof who were his personal friends. The consequence was, when the great fire did actually burn us out, we received something less than the \$10,000 our partners at first were willing to get insured for—the reason being that the Boston offices which insured us failed to meet their contracts in full, owing to their over-powering losses in all directions consequent upon that great calamity.

2. We will refer to another "vision" we had several years ago, which proved to be a genuine prophecy. It was given previous to the shocking railroad accident that occurred at Revere, Mass., in which many persons lost their lives, one of the number being Rev. Mr. Gannett, of this city. As we were resting on a sofa one afternoon at our hotel, we had a palpable impression that two men had been killed upon the Gloucester Branch railroad, and told a friend of ours, who was sitting at the table, to make a minute of it, giving the exact time, etc. He did so; and, sure enough, the Boston evening papers corroborated our statement to the letter that two men had lost their lives by being run over on the track, as named by us. Some time afterward, while on our way to Hampton Beach, N. H., in company with a party of friends, we met—while waiting at the Eastern R. R. depot for the train to start—our old friend, Mr. J. H. Conant, then General Superintendent of the road, and told him of the Gloucester accident. He looked at us somewhat surprised for a moment, and then quickly said: "Why can't you tell me something more about our road—if anything disastrous is to happen—so that we can be on our guard?" "I can't," we replied; "and why we said it is a mystery, or was, at the time; but, notwithstanding, it proved to be a prophecy. We said: 'Friend Prescott, you will have a terrible accident, with large loss of life, somewhere on your road within two months, unless you take extraordinary care to protect it.' Two days inside of the time specified the Revere accident occurred; although, as we were told afterward by Mr. Prescott, great care was exercised to prevent such a catastrophe as was foreboded.

**Harbinger of Light:** A recent number of this Australian journal gives an interesting account of a visit of Fred Evans, the California slate-writing medium, to Brisbane, where he arrived Aug. 1, and on the following day he "announced that on Sunday evening he would offer his services free for experiments in psychology, in the Centennial Hall. It was a wet and stormy night, the rain coming down in torrents; nevertheless, an intelligent and representative audience of nearly 300 attended. Mr. Evans requested the audience to stand on benches to conduct the experiments when Mr. P. H. Gordon, Government Inspector of sheep; Mr. Tolston, Mrs. Judd, Mr. Ranninger, and Mrs. Castles were chosen. A bucket of water was placed at the front of the platform and the slates up to be used were placed in the bucket in full view of the audience. They were separately washed and dried, the chairman placing a piece of pencil between each pair of them and handing them to a committee to hold. After holding them for a considerable time one of the committee said he heard writing going on between his slates—then Mr. Ranninger and Mr. Widdow also heard the same, and on the slates being opened twelve messages were found on them, the signatures to the messages being in several instances recognized by persons in the audience. Mr. Evans challenged the audience to test the writing for chemicals. A simple experiment in this direction was made by washing off part of the writing on one of the slates to see whether it would reappear when dry, as it would if chemically produced, but it did not. The experiments were highly satisfactory in every particular, and Mr. Evans was loudly applauded. The *Courier and Observer* report the proceedings fairly, but the *Telegram* is silent, which is significant. On the afternoon of Aug. 6, Mr. Evans was surprised to receive (at his rooms) a visit from four of the committee who conducted the experiments the previous Sunday. They informed him that, as soon as he left it was the intention of a Mr. Patterson to take exception to the conclusiveness of the tests then obtained on the ground that Mr. Evans had furnished the slates, and requested him to give them a chance there and then to test the writing for chemicals on two slates they had brought with them. At first the medium declined, but seeing that their motive was a good one he assented; the whole party retired to an empty room, and the four members of the committee holding the two slates in their own hands obtained several messages on them signed by relatives of the persons holding them. The room did not contain one particle of furniture, and the slates brought by the committee never left their sight from the time of their arrival till the completion of the messages. No more complete test than the above could possibly be given. The Pattersonian exposé vanishes before it into thin air."

**Golden Gate:** How beautiful is life! To the child so full of innocent glees; to the young man so bright with promise; to the middle-aged, so rich in fruition, if rightly lived; to the aged so encompassed with the smile of infinite love and so joyous with fond anticipation of the life beyond! How brief at most, and yet how full of rich experience! This is a good world to live in; but for the burdens of time—the infirmities of age—we should never want any other; at least we should be content to wait a long time for the next. In proportion as we make the best use of this life we are prepared to get the truest enjoyment out of the next. And there no one need be troubled about the next life. If he lives to do good, and makes others happy here—if he fills the air around him with the aroma of kind thoughts and loving deeds—he will find everything to his liking "over there."

**Light:** Magnetic healing is attracting notice. There has just been held a congress of magnetists—we suppose the word will have to be used for shortness—at Paris. The resolutions passed tend to show a general recognition of magnetic healing, and of its value as a medical science. One resolution declared that the claims of Mesmer and his school in respect of the curative virtues of magnetism must be accepted as proven. The magnetists were careful to keep themselves distinct from the hypnotists, who also had a conference in Paris. There is to be a school of curative magnetism founded in Paris for pupils of both sexes. The next Congress will be held at the Hague, in 1892.

**Carrier Dove:** Interesting as has been the past history of our race; imposing as must ever be the present—the future more exacting still mingles itself with every thought and sentiment, and casts its beam of hope, or shadow of fear, over the stage both of active and contemplative life. In youth we scarce deary it in the distance. To the strutting it appears and disappears, like a visible star showing in painful succession its spots of light and shade. In age it looms gigantic to the eye; full of chastened love and glorious anticipation; and at the great transition, when the outward eye is dim, the image of the future is the last picture which is effaced from the retina of the mind.

**Medium and Daybreak:** Fear not that the Spirit-world is not looking after your interests in every way. Those who lean on spirits through mediums are such as come to the ground. Those who strive to do their duty, have faith in the Spirit-world, and open their souls to interior impressions, always pull through at last. This was seen long ago, when it was said: "Seek ye first the kingdom of God, and his righteousness; and all these things will be added unto you." Your speaker has proved all this; he is not talking theories!

**The Better Way:** As long as we have the animus or desire within us to make servants of our fellow beings, just so long we will be made to serve. Nature and the Spirit-world demand this from us as

a mode of development to fit us for a higher life in which we all serve one another from a humanitarian standpoint—love and not presumption being the incentive there. To demand servility from others is arrogance; to proffer it is humility, or love—the spiritual aim of man.

## Mind Reading.

To the Editor of the Religio-Philosophical Journal.

A few days ago when in the city of Buffalo, N. Y., where I resided over fifty years ago, I improved the opportunity in visiting "Wonderland," a sort of museum or general curiosity shop. At this time a Mr. Seymour was exhibiting his performance of "mind reading," which were new to me, although I had often read of the doings of Bishop and others in this line.

In a capacious room were a crowd of visitors and six or seven in front of a platform occupied by Mr. Seymour, General Dot and others. A committee was called for to go on the stage to watch the tests of the so-called wizard. I was one out of the eight or ten, and I determined to see what there was to be seen in this new phase of the human mind. Several of the committee went singly on the forward part of the stage in full view of the audience where tricks could be easily detected. Seymour took hold of the hands of a committeeman and told him to think of a spot or a scar on his body that was concealed from human view and he (S.) would find it. He succeeded with three persons, and then I went forward. There was no collusion between S. and myself, although I was requested to state in a whisper to a committeeman near me where my mark was. I did so, Mr. S. seized my hand with his left hand and moved his right over my chest. He then left my seat, and the committeeman to whom I had communicated the secret went forward and in a few moments he placed his hand on the committeeman's chin and found the location of a scar that I had thought about on my own person, concealed by a beard. On a previous day he found a coin hidden in the left of a store in the city.

I told my experience to a few old orthodox friends who were very skeptical. They believe in raising the dead, "the fish story," and the fox story in the bible, and that the spirit world still holds sway over Joshua, but they didn't believe my story. What a difference there is between them and the advance guards of progressive Spiritualists and others who are unfolding to the world new truths that have been hidden and concealed by orthodox creeds for ages. W. C. H.

Sodus, N. Y.

## Should be Widely Read.

To the Editor of the Religio-Philosophical Journal.

The address of the Hon. Sidney Dean in the *JOURNAL* of Nov. 16th is one that should have a wide publication. Dr. Talmadge's sermons are read by all religious people, and every denomination has its own enthusiasm. Such lectures as the above mentioned would do the same. They should be read by every Spiritualist and by every liberal Christian, and not only by liberal Christians, but Materialists should be induced to read for themselves what is and has been going on in the world's religious history. Such lectures cannot fail to arouse Spiritualists to the new work of organization. They should awake liberal Christians to still grander thought; and to Materialists they should be a revelation—an open door from their darkened condition into the sunlight of the soul's spirituality.

I would that we had our churches established, and that we could all have such a feast every Sunday of the year. There are already hundreds of such excellent spiritual ministers. Can they not be kept constantly employed? That would be a grand step toward organization. Let them be gathered together in conference and then sent out with unity of thought, to those who starve for the want of spiritual food. Is it asking too much? Is there not wealth and wisdom enough among us? Is there not a grand system of spiritual laws? Let us, as a society, under the leadership of such speakers as the Hon. Sidney Dean and many others, would become self-supporting? Nearly every family in an active organization will take a spiritual paper; and when they begin to read the progressive papers they usually lack of enthusiasm. 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## A C B Y 9 Rhyme.

A queer little boy who had been to school,  
And was up to all sorts of tricks,  
Discovered that 9, when upside down,  
Would pass for the figure 6.

So when asked his age by a good old dame,  
The comical youngster said,  
"I'm 9 when I stand on my feet like this,  
But 6 when I stand on my head!"  
—From Chatterbox.

## How Long do You Sleep?

Insomnia is rightly regarded as one of the marks of an overworked or worried nervous system, and conversely we may take it that sound sleep lasting for a reasonable period, say from six to nine hours in the case of adults, is a fair test of nervous competence. Various accidental causes may temporarily interfere with sleep in the healthy; but still the rule holds good, and a brain reveals its condition by obedience to this daily rhythmic variation. Custom can do much to contract one's natural term of sleep, a fact of which we are constantly reminded in these days of high pressure; but the process is too artificial to be freely employed. Laborious days with scanty intervals of rest go far to secure all the needful conditions of insomnia. In alloting hours of sleep it is impossible to adopt any maximum or uniform custom. The due allowance varies with the individual. Age, constitution, sex, fatigue, exercise, each has its share of influence. Young persons and hard workers naturally need and should have more sleep than those who neither grow nor labor. Women have by common consent been assigned a longer period of rest than men, and this arrangement, in the event of their doing hard work, is in strict accord with their generally lighter physical construction and recurrent infirmities. Absolute rule there is none, and it is of little moment to fix an exact average allowance provided the recurrence of sleep be regular and its amount sufficient for the needs of a given person, so that fatigue does not result in such nerve prostration and irritability as render healthy rest impossible.—*London Lancet.*

## The Census of India.

The new census of India gives the population in March, 1881, at 299,477,728, of which 60,584,378 belonged to the native States. Distributed according to religion, in round numbers, the Hindoo population, in millions, is about 190; the Mohammedans, 81; "aborigines," 6½; Buddhists, 3½; Christians, nearly 2; Sikhs, nearly 2; Jains, 1½; while Parsees, Jews and others are comparatively very few. The Church of England has nearly 300,000 members; other churches about 200,000; the Church of Scotland, the same number; other Protestants, 138,000; Roman Catholics, nearly a million, and Syrians, Armenians and Greeks, over 800,000. About 106,000 males and 111,000 females are neither under instruction nor able to read or write. Details are given of 108 different languages spoken. Hindustani comes first, with over 80,000,000; then Bengali, with nearly 40; Telugu, with 17; Marathi, also 17; Punjabi, 16; Tamil, 18; Guzarati, Canarese, Oriya, Malayalam, Sindhi, Burmese, Hindi, Assamese, Kol, Southall and Gondi come next in order. Next to Calcutta, Bombay and Madras, Hyderabad is the most populous city, in India, Lucknow coming next.

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A bottle of Bull's Cough Syrup will often save large doctor bills. Price 25 cents.

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The CHICAGO, ROCK ISLAND & PACIFIC RY. are now running semi-monthly excursions through to Portland and San Francisco, via Denver, for the exclusive benefit of holders of second-class tickets who want first-class accommodations. Only one change of cars between Chicago and Portland and none to San Francisco. These excursions leave Boston every second Tuesday and Chicago every second Tuesday of each month. A moderate charge is made for these accommodations. Full information can be obtained from Jno. Sebastian, General Ticket and Passenger Agent, Chicago, or any Rock Island ticket agent.

Heads and Faces, and How to Study Them is a manual of phrenology and physiognomy, by Nelson Sizer, President of the American Institute of Phrenology, and H. S. Drayton, A. M., M. D. The latest edition has been revised and will probably meet with a good sale. Price \$1.00; paper cover 40 cents.

The fountain of perpetual youth was one of the dreams of antiquity. It has been well-nigh realized in Ayer's Sarsaparilla, which purifies the blood, gives vitality to all the bodily functions and thus restores to age much of the vigor and freshness of youth.

The present Duke of Wellington has authorized the publication in *The Century Magazine* for December of a series of letters written by his great ancestor to a young married lady, Mrs. Jones of Pantglas, afterwards Lady Levinge. These letters date from August, 1851, to September 7, 1852, a week before the death of the Iron Duke, and are said to present him in a very attractive light.

More of Theodore Wore's Japanese pictures will appear in the December *Century*, with an article by Rev. Mr. Griffin, on "Nature and People in Japan."

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

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Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? The question of San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting. The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50. Animal Magnetism by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money. How to Magnetize by Victor Wilson is an able work published many years ago and remains simply because the public demanded it. Price, 25 cents. Protection or free trade? One of the ablest arguments yet offered is in Siles B. Stebbins's American Protectionism, price, cloth, 50 cents; paper, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, and Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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An American orator, at a dinner at the Grand Hotel in London, recently made use of the following metaphor in his speech: "Let the Russian bear put his paw upon the fair land of Australia and the British lion, the American eagle and the Australian kangaroo will rise up as one man and drive him ignominiously to his lair." This is almost equal to Sir Boyle Roche's best.

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## Excellent

health."—Mrs. C. E. Clark, Tewksbury, Massachusetts.

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## WHAT?

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CAL. PUBLISHING HOUSE, Chicago.



LITERATURE DEVOTED TO ROMANCE AND GENERAL REFORM  
SPIRITUAL PHILOSOPHY

**No. 17**

**Mr. E. and Mrs. Flora Brown**, after a stay of a month in Chicago, left on Monday for their home, Portland, Oregon. Mrs. Brown is said to have given good satisfaction as a hairdressing and public test medium, while in town. She made many personal friends while here, who will always remember her with pleasure.



## QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong, and are you now or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

## RESPONSE BY CLEMENTINE AVERILL.

1. My parents never belonged to any church, but attended the Baptist, and I became a member at the age of fifteen years, in a large city in Massachusetts. But when our second pastor came and preached total depravity, endless misery and other horrid myths that have no truth in them, I became disgusted and left. I went around and listened to all denominations, even Jews, Catholics and Swedenborgians, but liked the Unitarian ideas best; was urged to join their church, but told them I had been taught in that trap once and did not wish to be again. Returning to my native place in New Hampshire I found that my mother, brother and sister had become Spiritualists. This was the first I had heard of it; they called meetings at the house that I might see and hear for myself. There was writing on slates with closed eyes. A few years later the planchette was used with good effect, and Spiritualism spread in New England like wild fire. The orthodox people were interested and attended evening seances whenever they could. One lady told me it seemed as though she could not wait till night; that most of the members of her church were deeply interested, even the deacon and minister. They had a good medium who described departed spirits just as they were in this life. I said, "Why don't you come out of the church and join a Spiritualist society?" "Oh," she said, "that will not do; you know my husband is a firm Baptist, and our children are in the Sunday-school." I believe Spiritualism has permeated and influenced the churches to a large degree all over the world, and has dreadfully shaken up their old, cruel theology.

2. I have been a Spiritualist ever since I can remember. I learned it from the Bible. Jesus, the greatest and best Spiritualist and medium of whom I have any knowledge, brought spiritual life and immortality to light through his gospel of love, and his pure, unselfish life and death.

3. I have seen but few incidents to convince me of modern spirit influence; the most convincing was in my mother's last illness. She had lost her voice and for several months had said but little, but one day she commenced making rhymes, or couplets (I cannot call it poetry) and kept at it for several days. She was never given to rhyming in her life-time, but my father was very much so and had been in the spirit land a few years. We thought she could not do it of herself, but must have spirit help.

4. Spirituality of life, which I consider true Spiritualism, it seems to me must be a religious life—the religion of doing good, thus following our divine leader. Spiritualism, as I understand it, is both a science and a religion. Nothing is finished in this mortal life; it is just the beginning—our first consciousness of life, and everything is growing, progressing or evolving, and as knowledge will increase science and religion will come together and work in harmony. I believe in God the Almighty Creator and ruler of the universe, and I love Him with all my soul and strength; no language can express it, and nothing can separate me from His love; He is spirit and therefore the author of Spiritualism and all that pertains to spirituality of life. It is natural for human souls to believe and trust in a higher power, and this supreme intelligence we call God. I like the name for it means everything that is good; and in the future I think we shall come to see that all creation is good in its time and condition; that evil is the consequence of ignorance and the perversion of good. The word of God is every fact of nature whether in the Bible or out of it. Jesus was God manifest in human form; that is, as much as God could be seen in the flesh at that age of the world, sent by the Father to live a perfect life without sin, to suffer and die for the truth, for our example. It seems strange to me that Spiritualists have so little to say about Jesus, the greatest Spiritualist and medium of whom we have any knowledge.

5. Psychology being a science of the soul—a study of the human mind, or, in other words, a knowledge of man's spiritual nature, it follows that to become acquainted with psychic laws is of the utmost importance; as this knowledge will teach the true art of government as it relates to the family, the school and the nation. We must bear in mind that man is a spiritual being; that his soul is himself, his material body being the medium through which he acts during this mortal life. To become acquainted with the laws that govern the human mind requires deep and profound study. Through observation and experience I have come to the conclusion that the human soul loves justice, goodness, truth, naturally. In short it loves God, the source of all goodness, supremely, and having our souls filled with divine love we naturally wish to impart all the happiness we can to others; therefore we must get all the wisdom we can, and use all proper means in our power to elevate people above the enslavement of the animal passions and appetites. All evil is perversion of good, is it not?

Now, what Spiritualists ought to do, in consequence of their faith in goodness and justice, is to build co-operative homes. As I wrote years ago, the Spiritualists do not build churches; then let them build homes. As long as there is a poor homeless person in the world there will be something to work for. To work for the enthronement of God in the human soul is our greatest need.

A Boy's Composition: The following is an extract from a real composition written by a small boy in New Jersey. The subject given by the teacher was the extensive one of "Man." Here's what the small boy wrote: "Man is a wonderful animal. He has eyes, ears, mouth. His ears are mostly for catching cold in and having the earache. The nose is to get snuffles with. A man's body is split half way up and he walks on the ends."

The new State of North Dakota begins business with a bonded indebtedness of \$1,000,000, and a floating indebtedness of about \$60,000. With the strictest economy there will be a further deficiency during the first year of at least \$50,000.

For the Religio-Philosophical Journal.  
DANGER SIGNALS.

T. C. GURNEY.

In the RELIGIO PHILOSOPHICAL JOURNAL of July 20, 1889, which some one sent me a while ago, I find an article by Giles B. Stebbins on "The Religious Outlook," in which he seems to fear that the tendency of the times is too much towards radicalism of thought; that while we have made great progress in the past thirty or forty years by leaving behind the old theologies and the old orthodox notions of life and death, there is danger from certain advanced thought and radicalism in these days "in connection with those who not only reject the old theology, but have no spiritual faith in its place, no belief in supreme intelligence, in immortal life," and after speaking of some pulpits of the liberal faith he says:

"The old creed is going, the new statements are coming, but not yet in full shape, and we have a Western Unitarian Conference, with its fellowship and faith, lacking in affirmation and strong conviction, all afloat and indefinite, between materialism and spiritual philosophy, so that the outer world cannot see where or what its advocates are or what they stand for;" and after speaking of Robert Elsmere and the dimness of his faith in immortal life, he asks if this fading view is a feature of religious liberal thought in England. Then he continues to say, "It is noticeable that Unitarians of this school of cloudy uncertainty treat ethical culture with its exclusivity, with more marked and deferent attention than they do Spiritualism with its ethics enriched by the affirmation of the immortal life. This reveals the fact that their reckoning of spiritual latitude and longitude is confused. Sailing wide seas of thought, a current drifts their ship towards the sunken rocks and blinding fogs of materialism. Would it not be wise to mark this drift and set up danger signals?" And further on he remarks:

"Passing out from the marshlands and leaden clouds of old theology, the regions where the Giant Despair holds fearful sway, two paths open before us. One leads to Spiritualism, the other to materialism. Along one path the traveler ascends to heavenly highlands, leaving his pilgrim's burthen of mortal sin behind, if he but look up and move on, and entering a more real life to learn more fully the significance of the poet's aspiration,

"Nearer, my God, to Thee."

"Dropping out of the other path the traveler goes down soul and body, to the undistinguished dust from whence he sprang, buried in the soulless clods, dead in the grasp of relentless forces;" and further he says, "We can all unite in practical religion, but to join in teaching godliness and godliness, deathlessness and death, spirit as king and matter as king, would be confusion worse confounded, ending in decay and disorganization."

Mr. Stebbins has been a brave and noble worker for human freedom and human progress, but, like many another brave and valiant fighter he seems to have forgotten, as he approaches the close of the war for which he enlisted and as peace is about to be restored, that there are yet other battles to be fought on the same class as those through which he and his associates have passed; that future generations are to "face a frowning world" and develop new lines of thought and action, and that the danger signals have been in the past, and probably will be in the future, the brakes on the wheels of progress—each generation saying: "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets;" and still doing as their fathers did.

When Jesus of Nazareth by the sea of Galilee preached peace on earth and good will to men, the church put up danger signals warning the people against departing from the established laws of God and also against associating with this man who sat with publicans and sinners, the common people. When Bruno and Galileo proclaimed some of the truths of science, the danger signal was put up warning people to keep in the true and established path. That signal has not yet been wholly taken down. When Luther started his work which led to Protestantism the danger signal was put up to warn the true believers against the sunken rocks of materialism. When our Quaker friends in New England announced that war and slavery ought to cease; that people should be guided by the "still, small voice" in the human soul, those claiming guardianship of God's laws and the spirituality of the times put up danger signals by hanging these Quakers on Boston Common. When Unitarianism was started there was a danger signal. When Mr. Stebbins, in company with other brave men and women, went forth to battle against chattel slavery and for human freedom, the signal was not only put up to show the danger of the sunken rocks, but rocks were thrown at them, warning them of the wrath to come. When two young, uneducated girls of the common people, publicans and sinners, discovered "spirit rappings," the danger signals went up, from pulpit, platform and press like rockets, with much scattering fire, and the colored lights of ridicule and sarcasm. Mr. Stebbins says: "Evolution, the Divine plan by which man is taking the place of the fall of man and the wrath of God." Does he not remember the danger signal that went up, during the life of the generation now on the earth, warning the people against this heresy of heresies, this one great materialism of the age that left God out of the creation? Thus among various people and in different ages advanced thought and action have met this opposition of the respectable element, and it is hardly reasonable to conclude that while during the past hundred years, and particularly during the past forty years, we have been progressing rapidly by leaving behind the old ideas and the old customs, we have now arrived at such a state of perfection that we are to put up danger signals, put on the brakes, shut off the steam and rest from our labors, having but to trim off some of the lingering branches of superstition which it is admitted still remain.

We can not set limits to human thought. We have not reached a point where the Creator has done this and it would be presumption for us to attempt it. It would seem that we are just on the borders of a civilization grander and nobler than the world has yet known, as it is to be a civilization in which all are to take part and from which all are to reap the benefits. To secure this civilization will require much self-denial, much brave independence and much fighting against public opinion, the respectable element, and against old and long established prejudice.

If there ever was a time requiring liberal thought it would seem that this time requires it. Not liberal thought restricted by any man or set of men, but liberal thought pure and simple, when each shall follow the truth as he sees it and be willing

to allow his neighbor to do the same. Short of this who is to decide what is liberal thought? An organization for spiritual advancement should not need statements to show the world what it stands for. When it reaches this point its first work should be to seek new inspiration or to disband at once. "By their fruits ye shall know them." Do men gather grapes of thorns or figs of thistles? "The letter killeth but the spirit maketh alive." "Ye are the light of the world. A city that is set on a hill cannot be hid." These are Christ's words, who also tells us that we are to love our neighbors as ourselves, and that "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead; but by chance there came down a certain priest that way, and when he saw him passed by on the other side;" that a Levite came and looked on him and passed by on the other side; but a Samaritan bound up his wounds, took him to an inn and took care of him.

People are still traveling the Jericho road, and many have been stripped of much of their earnings and left by the wayside, and the priest, deacon and vestryman, still, as 2,000 years ago, not only pass by on the other side, but lend their influence to those who are instrumental in robbing these men of their earnings; but the unregenerate, common sinner, many times, as of old, takes up these travelers, binds up their wounds, sets them on their feet and aids them to walk away. Which of these "is neighbor to him who fell among thieves?" Would it not be well to put up these danger signals in this material world to warn the traveler where his fellow traveler has been robbed and left by the wayside, that these robberies may be stopped and the road made pleasant for the travelers who are to come after us?

"Is not this the part that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"—Isaiah, 48:6.

The coming struggle is to be between justice and right on one side and those high in authority in state, church, social, and religious life on the other, who now, as in all ages, are building themselves up on the earnings of the toiling millions whom they oppress. "Man's inhumanity to man makes countless thousands mourn."

The struggle may be long and hard, but it must come. The command that man was to earn his bread by the sweat of his brow evidently did not mean by the sweat of another's brow. Work is nature's plan for the development of man. Commerce, manufacture, trade, and the various departments of life's work are necessary for the development and civilization of the race, and when any man, or set of men, attempts to make there more than their just share of life's burdens both oppressor and oppressed must deteriorate.

The war is already upon us. We can not prevent it if we would. The principle which has existed from the morning of the race, "that all men are created equal," is asserting itself and the powers of darkness can not wholly prevail against it in the long struggle which is to come.

When all the nations of the earth are constantly in preparation for war, to defend themselves from the attacks of others if not to make the attacks themselves; when in this professed land of the free scores of millionsaires and syndicates, both American and foreign, have a corner on from several thousand to several millions of acres, each, of the earth, which we are told is the Lord's with the fullness thereof, keeping it from the use of the children of men; when less than a dozen men and firms control the stored up heat under the hills of the Keystone State, where nature has been laying away her sunshine, apparently for the use of her children long ages before they appeared on the earth; when legislators are bought and sold, whether for cash, office or other consideration to make special laws for the rich at the expense of the poor; when the poor working man and working woman are taxed while the rich church as well as the poor one goes free; when men prominent in business, social, religious, and political life unite and combine millions of capital, to compel their neighbors with less power and money to submit to their terms or be crushed out of business; when these combinations are made for this avowed purpose: when they are common, and are spoken of in the ordinary affairs of life as matters causing little alarm; when men who are called great statesmen, after having been instrumental in enacting laws which promote these combinations, speak of them lightly as matters of little interest to the public; when statistics tell us that thousands of families, men women and children, almost in the shadow of the palaces of many millionsaires, are evicted from their homes each year in the city of New York, because they cannot pay their rent; that ten to twenty thousand miners have been on a strike in the rich State of Illinois (also the home of many millionsaires), because they would not submit to a reduction of wages averaging \$18.25 a month, from which they must pay to the landlord, for house rent and fuel, \$7.50; that they were in a starving condition; that young children are confined in close, unventilated work shops through the long day; that delicate women are compelled to work many long hours, in hot, uncomfortable rooms, breathing the fumes of poisonous dyes, for a mere pittance; when we know that poverty, want and suffering are all about us and in our midst; I say when we know all these things, it would seem that for a complete development of the race, much time and attention must be given to this world, and that the echo of the question that has come down through the ages, and is yet unanswered, "Am I my brother's keeper," is still ringing in our ears; that we must listen to it whether we wish or not; that "the mills of the gods grind slow, but they grind exceedingly fine;" that justice is one of nature's attributes, and that unless we listen to the voices that come to us from the nations which have gone before we shall be crushed beneath the weight of monopoly and oppression; that whatever our theories may be of this life or the next, of God or immortality, if we do not first do justice to our brother whom we have seen, we shall not be fitted to meet a God whom we have not seen; that we are in and of this world and that to meet our obligations justly and honestly and to do our work faithfully in a material world where we have been placed, is our first business.

History teaches us that the great heretics of one age, (who are generally the workers for humanity,) become the spiritualized models to be imitated in a later age; that each age persecutes the heretics and materialists of its time while it builds monuments to those of a past age.

"And the demons of our sires become The saints that we adore."

Spiritualism may be true, as are many things of which we know little, but we have not found means of getting in-

formation from spirits or the Spirit-world, unmixed with error; thus we have no infallible church, infallible book or infallible Spiritualism; consequently each must decide for himself or herself what is truth. When each shall seek the truth regardless of creed, theory, or material advantage we shall be a long way on the road towards a higher life. Then we shall see an unfolding of the mind of which we have hardly dreamed. "The truth shall make you free." Free to think, free to act, free to go where it shall lead. As freedom advances in spirit and in truth, the mind is broadened and individuality is developed, which seems to be nature's plan; man passes, apparently, beyond the state requiring creeds and statements of belief, but to reach this state he must have material surroundings which will allow him to develop.

"It is not enough to win rights from a king and write them down in a book."

How is the man or woman working from ten to fifteen hours a day for scarcely enough to keep starvation from the home, and in constant fear during the rest of the 24 hours that the loved ones will suffer for the necessities of life, to give time, strength or thought to other things, to say nothing of deciding upon the truths of a life beyond; or how is the millionaire with the weight of his wealth upon him, with his cares and his amusements, his various devices for spending his time and giving entertainments to attend to these things?

"Some seed, fell among thorns and the thorns grew up and choked it."

Man grows through the influence of his material surroundings. We must change our system of life if we would progress rapidly. When we remember the number of men who have accumulated from fifteen to thirty millions during the past twenty-five years, and the number who now accumulate a million or more each year, to spend in luxury, while their employees struggle to live in a miserable way on two or three hundred, we must not look for pure and holy lives.

"Ill fares the land to hastening ills a prey Where wealth accumulates and men decay."

There is an "irrepressible conflict" between freedom and this wage slavery, as there was between freedom and chattel slavery. History repeats itself; the revolution must come. If it does not come peacefully it will come with the "roar and the smoke of battle," or this republic will "sleep the sleep that knows no waking." Nature will not be cheated. The accounts must be balanced. Only the nation which tries to deal justly with its people can prosper in the long run. The race has struggled up slowly from barbarism, feudalism, slavery, etc., through many ages, but railroads, telegraphs, machinery and inventions have so accelerated our motion that things are changing rapidly. Though, through money and power these instrumentalities are being used to oppress the poor, the time must soon come when the men who invent and use this machinery will insist upon having their share of its benefits; and, when that time comes, let those who try to prevent this result remember the past. Nature is the great teacher. She shows no favoritism. The force that carries the most common man or woman beyond the veil does not spare the most cultivated or the most wealthy.

"No partial favor dropped the rain; Like the righteous and profane Rejoiced above their heading grain."

Nature also yields up her treasures as readily to the little pansy growing by the wayside as to the sturdy oak. She has another department which has been much vilified and which is called human nature. With all the attempts which have been made to show that this is different from other nature—that it is depraved and desperately wicked, it still asserts itself. Nature works on a general plan, and if this human nature had been allowed to develop and grow with cultivation, like the other departments, instead of repressing it, or trying to do so, by creeds, statements and the various devices which are used to extort money from the people, we should undoubtedly have had a very different state of things to-day.

Nature grows from a material base. She uses material substances. She mixes the coarse with the fine, and is constantly developing these substances into a higher and finer state. The leaves above our heads and the grass beneath our feet speak this one language of a higher development through action. From this same substance she has evolved man. We know not whence he came or whether he goeth. The breath, the air, the invisible things about us are composed of this material substance. We have no evidence that what we call the human soul is not part and parcel of this great whole, composed of this material substance in a highly refined state. We know no way for the development of the race except through material substances. If we could lay aside our selfish view of the material life, and live in and for a material world in a broad sense, feeling that we are here for a purpose, even if we know not what that purpose is; that we are to work for humanity as well as for ourselves, and that whatever the result may be, if we do our part bravely and well, it will be all right, I trust we need have little fear about the future.

We will leave future generations to decide what line of thought is to be adopted when poverty, want and suffering are banished from the earth; when nations shall learn war no more; when men shall "deal justly, love mercy and walk humbly;" when our country's flag shall be the emblem to all the nations of the earth of justice, mercy and truth; when its "broad stripes and bright stars" shall speak to all of a nation generous enough and broad enough to meet all other nations on terms of equality, and pure enough to deal in strict honesty with all its own people; when this flag shall float over land and sea the emblem of free thought, free speech, free trade, and free men, in spirit and in truth, those on the earth may then be able to discuss the world beyond, but till then it would seem to be well, for us at least, to give much of our time and thought to the affairs of this world, to the betterment of the condition of the race; to following where reason and judgment shall lead, and to listening to the "still small voice" in our own souls, each for himself, with no creed or statement, made by others, to guide us, and when we shall be called to join those who have gone before, in another world, the duties of that world will undoubtedly be unfolded to us at the proper time and in a proper manner.

Milwaukee, Wis.

From the Iron-Clad Age: "The corner stone of the new papal monarchy was laid in Philadelphia the other day. The ceremonies were conducted by a papal 'dignitary' sent over here by the pope as legate to the late American Catholic Congress. Twenty thousand people attended the ceremonies. The American people seem fond of warming frozen vi-

## ORGANIZATION.

WILLIAM V. NOE.

Your timely and very appropriate editorial of October 12th, on "Unity," has suggested some thoughts, which, if worth consideration are at your disposal.

Nature's first law, in the process of development, is "Organization." When fruition is attained, disintegration begins and re-organization on a higher scale commences.

The process of disintegration has been rapidly and silently going on in the Christian church, for the past century. It was hardly to be expected, that a religion based upon supernaturalism and superstition could bear the noon-tide splendor of the 19th century without having, at least, some of its mists of errors penetrated and dispersed. The triumphant establishment of the great American Republic, the gigantic strides of the race in art, science and literature outside and independent of the church, have all been silently undermining the ecclesiastical fabric until to-day the church is honey-combed with skepticism and unbelief, and its principal strength and vitality lie in its admirable system of organization.

A vast body of advanced minds in the church, shrinking from being scattered as sheep having no shepherd, shrinking from disfranchisement and orphanage, continue their votive offerings and cling to the traditions of the church because they can find nothing more satisfying to their quickening perceptions.

Present a solid, thoroughly consistent and feasible organization based upon the philosophy and phenomena of Spiritualism, and hundreds of thousands of such minds would gladly place themselves under its banner and find a long sought-for home within its ample fold.

Organization is the first step in the direction of progress, and it appears to me to be an absolute necessity.

Organization means solidarity, character, dignity; it means funds for propaganda in the shape of colleges, schools, libraries, periodicals and numerous other advantages growing out of concerted action and co-operative effort. It means the upholding and sustaining of those who have given the best years of their lives to the cause of Spiritualism, and who have brought to it their ripest scholarship and highest intellectual attainments. It means protection and comfort to the poor and needy, the down-trodden and sorrowing; it means protection from ghouls and vampires who would fatten on the holiest sensibilities of the human soul; it means the lifting of Spiritualism from the slough in which it is now wallowing, to the dignity of a pure, consistent, and scientific religion, with a base broad enough to take in every honest seeker after truth.

The time for organizing seems propitious, and only through it can Spiritualism take its proper place as a power in the world.

The recognition of the proper sphere of woman, the mother of the coming race, and through whom only can the race become regenerated; the relation of capital to labor, the temperance question, a pure ballot, and a thousand other equally important questions to which Spiritualism calls imperative attention, all speak in triumphant tones—organize!

It would be superfluous to attempt to follow this very important matter in all its multifarious ramifications, for it widens and broadens out at each advancing step; but we all intuitively feel the need of a thorough organization or, if not all, most of us do.

I give my voice for organization, and when it comes, I will, with God's help, do all in my power to sustain it.

Brooklyn, N. Y.

JOHN A. HOOVER.

For many years I have believed in the return of spirits and in the inter-communication of spirits and mortals. There is nothing new in this belief, for the Bible is full of it and every intelligent student of the Bible must eventually come to the same conclusion. And now that you encourage discussion in the JOURNAL on organization, I want to have my little say.

We must avoid deifying spirits as the ancients did; we must neither worship nor pray to them, as some of our speakers do; this is repugnant to a just sense of true religious worship and unwarranted both by revelation and lofty spiritual teachings.

It is to be regretted that Spiritualists, with their numerical strength, have not yet been able to find some central idea on which to unite and perfect an organization for more effective work. This is necessary in order to give us continually and bring us up to a respectable standing with other religious bodies. The people of America are composed of all nationalities and religious ideologies and it would be utterly impossible to unite them all in one Christian domination. It is precisely the same with Spiritualism. In their ranks you will find the low, empty, materialistic idea, which has a centrifugal tendency, and the angelic Christ idea, which is full of centripetal power. These two extremes can never be brought together. They are two polarities, antipodes, that fly out in opposite directions. Now, brethren, to effectually organize, we must come up out of these antipodal conditions and scrape off all this materialistic slime that still clings to us. We must seek the Spirit of God and strive to live, move and have our being in Him! We must come to the well of living inspiration that purifies us and makes us brothers with Christ; we must love and adore the Ever Living, Omnipresent Father. This is no wild fancy; do not all the nations of the earth believe in some mightier power than themselves and worship him? Has not every human being the organ of reverence, born with his nature, that declares him to be a religious being? Put your feet on this principle and ignore it and all organization becomes a failure. When we are thirsty we seek for water; when we are hungry we strive to obtain bread; so, having a knowledge of our own human weakness and daily witnessing the frailty of all temporal things, it becomes natural for us to look away to the spiritual side of life for unfading happiness; and the voice of God in every human soul will teach the essential conditions that are requisite to obtain this happiness. "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him and will sup with him and he with me." Millions of human souls are now rejoicing all over the land by reason of this spiritual exaltation, and enter their homes smiling and happy.

There is nothing gained by combating the orthodox side of this question; by so doing we antagonize the very principle that holds the churches together. In my judgment, amid all their errors, they hold a great truth; but by straying away from the Great Teacher they have externalized their religion in steeple, altar and pew to such an extent that they have but a rushlight of the spirit of Christ left to them.

We must come to Christ, the Divine Teach-



er, and breathe in the inspiration, as it flows from His thrilling heart, and not full ourselves into a fancied assurance that there is nothing in the teachings of Christ because His followers have misunderstood and are still misunderstanding Him and are acting contrary to His pure teachings.

To complete a solid organization it must have a spiritual basis or foundation laid in principles that will lift us up to God, our Eternal and Omnipresent Father, and ally us to the spiritual teachings of Jesus, our elder brother, who taught as man never yet taught and who brought to this planet a religion of brotherhood and progress that has come down the ages unparalleled for warmth and love and lofty exaltation.

Finally, my brethren, we must have in our organization a plank of devotion; prayer and aspiration are the cohesive elements that hold all bodies together; bad as the world is, respect is always paid to those who are true to inborn principles.

"Speak to God, for he hears,  
And spirit with spirit can meet;  
Closer is he than breathing  
And nearer than hands or feet."

Philadelphia, Nov. 23, 1889.

## Woman's Department.

The Cook County Woman Suffrage Association held its annual meeting November 19th, electing Mrs. Emma Webb Haskett president; Mrs. E. J. Loomis and Mrs. Mary Ahrens, Vice Presidents; Mrs. J. A. McKinney, Secretary; Mrs. M. E. Bundy, Treasurer; Mesdames C. B. Sawyer, C. C. Robertson, R. M. Avery, and Sara A. Underwood, with the five other officers, constitute the executive committee. Dr. Stow of Toronto gave an interesting account of the movement in Canada. She organized the first society in that country. Mrs. Ketchum of Grand Rapids, followed with an account of the Michigan work, in which she paid a fine and well merited tribute to our occasional contributor, Mrs. C. A. F. Stebbins, wife of Giles B. Stebbins of Detroit. Mrs. Sara A. Underwood gave an interesting account of her recent visit to Oregon, Washington, California, Utah and other points in the west. She strongly urged the necessity of suffrage societies working for suffrage, and that alone, letting all side issues be taken up in other ways.

The Woman Suffrage resolution was carried unanimously by the National W. C. T. U. Mrs. Elizabeth Boynton Harbert was elected president of the Illinois Suffrage Association.

The lady who writes poems under the name of E. Nesbit is Mrs. Edith Bland. She is the wife of Hubert Bland, is a vigorous socialist, and lives at Lee, one of the suburbs of London.

Miss Kate Field, the author and lecturer, contemplates starting a journal. Her idea of the real journalist's duty is, that he should shape the thoughts of his generation, not submit his own to be shaped by it.

Miss Mary Graham was awarded the prize in political economy at the commencement of Wesleyan University at Middletown, Conn., Miss Lily B. Cunn in natural science, and Miss Mattie J. Beach in English literature.

Florence Nightingale is now sixty-nine years of age and an invalid. She seldom leaves her house, but keeps up a lively interest in all that is going on, and attends to an enormous correspondence from all parts of the world.

Miss Rose Elizabeth Cleveland, who last year invested in Florida property, has gone back to that State for the winter. She sailed last week, and will go at once to her new home at Paola, Orange county, which is at the southern extremity of the State.

A member of the Rockford, Ill. W. C. T. U., says that twelve years ago she knew of but one other suffragist in that union; now the union numbers one hundred and fifty, and she knows of only three women in it who do not want the ballot for their sex.

Mayor Grant of New York, has reappointed Mrs. Mary N. Agnew upon the school board, but in place of Miss Grace Dodge he has appointed Mrs. Clara M. Williams, a graduate of the public schools and the Normal College. The latter appointment was at the request of the alumnus of that institution.

Miss Eliza Jane Easter, an estimable young lady and daughter of Michael Easter, a Justice of the Peace for Scott district, owns a saw and grist mill on Camp Creek, W. Va., which she operates in person, conducting the business and running the machinery in a manner which would put to shame many a "dusty miller" of the sterner sex.

Gen. F. E. Spinner will always be remembered gratefully in Washington as the public official who first suggested the advisability of employing women to do Government work in the departments. Before his time there was not a woman in the public service. There are now more than four thousand women working under salary from the government in Washington alone.

The Hanover Gazette says that Mrs. Celia W. Wallace of Chicago, has recently founded two scholarships at Dartmouth College, one in memory of her father, Dr. Whipple, in the academic, and the other in memory of her son, John W. Wallace, in the scientific department. Mrs. Wallace also proposes to erect a memorial building in memory of her deceased son, John W. Wallace.

Miss Kate Corey, M. D., a graduate of the University of Michigan, has recently been admitted to honorary membership in the Indiana Medical Society, the first time, it is stated, this recognition has been extended there to a woman. Dr. Corey has been for four years the principal surgeon in charge of the hospital at Foochow, China, and has, it was stated in the convention, performed almost every surgical operation known.

Women who wish to preserve the slimmness and contour of their figure must begin by learning to stand well. This is explained to mean the throwing forward and upward of the chest, the flattening of the back with the shoulder-blades held in their proper places, and the definite curving in of the small of the back, thus throwing the whole weight of the body upon the hips. No other women hold themselves so well as the aristocratic English women. Much of their beauty lies in their proud carriage, the delicate erectness of their figures, and the fine poise of their heads.

The same aristocratic carriage is within the reach of any American girl who takes the pains to have it. It is only a question of a few years of eternal vigilance, never relaxing her watchfulness over her herself, and sitting or standing, always preserving her erectness and poise, the result being that at the end of that time it has become second nature to her and she never loses it. This, in a great measure, preserves the figure, because it keeps the muscles firm and well strung

and prevents the sinking down of the flesh around the waist and hips, so common in women over thirty, and which is perfectly easy to escape. Another thing to avoid is a bad habit of going up stairs, which most women do, bent forward with the chest contracted, which, as well as an indolent, slouchy manner of walking, is injurious to the heart and lungs.

### TO MAKE CHILDREN LOVELY.

Women's News: There is just one way, and that is to surround them by day and night with an atmosphere of love. Restraint and reproach may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, "and, reflecting on it sadly, I could only accuse myself of the cause thereof. So I changed my management and improved my opportunity to praise and encourage her, to assure her of my unbounded affection for her, and earnest desire that she should grow up to lovely and harmonious womanhood. As a rose opens to sunshine, so the child-heart opened in the warmth of the constant affection and caresses showered upon her; her peevishness passed away, her face grew beautiful, and now one look from me brings her to my side, obedient to my will, and happiest when she is nearest to me."

For the Religio-Philosophical Journal.  
The One Religion of Humanity.

### ARTICLE SEVEN.

I desire to add a supplemental article to the series preceding this. The recent discussions in the JOURNAL would seem to require such an article. Whilst I would not say that Boehme has exhausted the subject of "The One Religion of Humanity," I do believe he has more than any other writer laid the foundations of the "Church of the Spirit." He utterly ignores the "historic" features of the so-called Christian Religion; says that while the facts of the New Testament are literally true, yet that these facts have a broader significance than is usually believed or taught. That their real significance is spiritual, not literal. That they are adumbrations of transactions which transpired and which to day are transpiring within the inner life of the race. He transmuted these facts into spirit and therein makes them eternal verities—the truths, in a broad sense, of the Church of the Spirit. He lifts the whole gospel record out of its sensuous appearance and makes it instinct with the universal life.

To those who can appreciate the thought, the God of to-day is evolution. To the religionist—the unenlightened by illumination this expression is sacrilegious. Its true meaning comes to the man or woman who has passed the fifth degree of regeneration—where the light is born out of the fire. When all men pass into this new birth; when the seventh God is born in humanity, then will the restoration be complete, then will religion cease to be a "binding back." Having accomplished its work in the restoration of the universe, it, too, will pass under the law of evolution as the resurrected life of humanity—typed in the Christ—its life.

Gospel Christianity, in its completed cycle, ended in Boehme. He was its consummation; the rugged root of the future. In him the involution of God in humanity pivoted ended. Evolution, in its modern scientific sense, commenced in him. From the 16th century to the present we have had this law operating in every department of life. God no longer exists in outness, but is the latent life in all the science and thought of the age.

There is a reason for Agnosticism. In the past, of necessity, man has dwelt too much on God; he has wasted his energies in trying to comprehend the incomprehensible. This being an impossible feat, and the world needing a birth of the hard facts of science to build upon, materiality, the God of Spirit hides himself in the breast of man until science can fashion a habitation for His manifestation as evolution.

In all the ages since man departed from God—"fell"—lapsed, God has, in patience, in meekness, in humility and in love wooed and won our egoism until now we spontaneously bow to His sacred presence. The "man of sorrows" was the revealer of God the Father, Son and Holy Spirit—the word-wisdom shining back into that darkness—everywhere and in all things and in all persons; shining back into that universal want—found in nature and in the mere natural man. This want is the universal hunger—the unsatisfied craving for something better and higher than man's limitations. This has gone on and on amid storms and tempests; amid the wrecks of war; the unquenched ambitions, the envy, malice and hatred; the covetousness and crime which have seemed to curse our lot—we finding no relief. All have suffered in the pangs of the universal birth—not knowing that underneath all this apparent confusion the God of nature and man—through the Christ—was involving Himself in nature and man to come forth in the progress of the ages—as evolution! This is the meaning of all the experiences of the past. This is the meaning of all the monumental religions; the rise and fall of empires; the vanishing of nations, races, tribes and peoples.

As man advances into a knowledge of the laws of nature; as he reduces to order her manifold operations; as he chains her forces to his uses, she passes through her seven-fold form of the new birth. Her darkness, her anguish, her slumbering fires are transformed into peaceful joy and radiant light. She the man and can only be restored through the God-Man; when restored she will be the hyphen, the medium of the revelation of God as evolution. Science is giving us foregleams of what is in store for the universe. Through temporal nature, especially through that part of it which we occupy, will the rent made by Lucifer in the eternal nature be closed, healed and restored to the primal bliss of God. Then will the long agony in God, the Word, cease. The sadness and sorrow of the eternal Motherhood, the wisdom of the Word, will be known no more. Here is the secret of all womanhood: The "seed of the woman shall bruise the head of the serpent."

Thus is science, mole-eyed, goddess, preparing the way for the manifestation of the wisdom Word; preparing the way for the emancipation of woman; for as nature, both temporal and eternal, is delivered from the foul blot, so the divine Woman emerges through the eternal matrix as woman's deliverer. As science moves through the pulses of our mother (life), nature (eternal nature), so man begins to feel the glow of a new life through his whole being. He realizes a sacredness and sanctity about woman that shames his lusts into silence and transforms them into sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his nature is reduced to quiet peace and the mar-

riage of love and wisdom brings forth a progeny of divine natural powers, which are born of God in the low agony of the God-birth!

From restoration proceeds evolution, the evolution through man of every feeling, every thought, every act of God in the re-birth of humanity into the light. Is there not a thought here for our contemplation, refreshment and satisfaction?

From the breast and brain of man proceeds the God-Evolution. Within this shrine, as man completes his regeneration, God no more exists in the objective. He is merged into the self—the one self-conscious life of man. He is the universal subjectivity. He is the ego to the non-ego—no more Himself—but man. All the rich treasures of His involution experience is man's! In the universal resignation God emerges as our life. We become God-like by receiving God as the loving meekness, patience, humility and peace. Here God enjoys His rest after the long ages of toil, suffering and sorrow. Here man reflects His glory as his own. Here the divine manhood is crowned in our manhood, and we are filled with the substance of His shadow!

There is but one religion. It is one tree with many branches. Its basic root is the fall of man; its trunk his redemption; its fruit his full restoration to his primal creation. Out of this fall, this redemption, this restoration we have the evolutionary life of God. This will be endless. For as man—each individual man—passes through his second birth and becomes the image of the second Adam; he is at one with God; God is his life and evermore he reflects in planetary fullness the All.

Without the tragedy which has been enacted through the ages, God and man would never have known the possibilities of each. Man has no real knowledge without experience. Upon this theatre of the fall, redemption and restoration has been worked out—the God-Man experience!

Without the "fall" of Lucifer and Adam, creation would have been a very sweet, a very happy revelation of God's relation to the soul—but good and evil, as we know these qualities would have remained unknown to the universe of angels and to man himself. Nature, man, Lucifer are all redeemed through the work wrought on this earth. It is the lowest and was made to become the "orb of the incarnation," and as God's purpose is revealed and accomplished this will become the highest earth in the universe. It is God's foot-stool, and upon it stand His incarnate feet. As its warring elements are reduced to order, through science, it will become the stability of God's universal empire.

Boehme, like every sensitive seer through all time, predicted the end of all material things.

Swedenborg, alone, of all the seers, has maintained the perpetuity of nature in her present form and that the world will remain as it is. Both are right and both are wrong. There will be changes but they will be so gradual that no shock will come of these changes. The universe is bottomed on hell, and hell is being reduced to order through the evolutionary forces now operating in the business, industrial, commercial, political and social world. Evil is its own undoing. This is now being demonstrated as the law of the universe. All this gives the open soul comfort and relief from the prevalent pessimism. This world, as Boehme presents it, is certainly the "worst of possible worlds"; but there is a God, and the proofs of His existence will be as patent as the demonstrated conclusions of science. In the last analyses He is science!

With Boehme God is no abstraction. In the eternal nature He comes to reality. In temporal nature His footprints are found, marred and blurred it is true, but still footprints. In Christ He is more than God; He is man as well. From first to last Boehme is realistic. Whilst he unfolds the deepest mysteries of God and the universe, he is nowhere visionary. His truths are driven home to the heart like the pegs in the shoes he made, as he believed, as the instrument of God.

Parkersburg, W. Va. \*\*

### BOOK REVIEWS.

[All books noticed under this head, are for sale, or are on order, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

FROM OVER THE BORDER, OR LIGHT ON THE Normal Life of Man. By Benj. G. Smith, Chicago: Charles H. Kerr & Co. Price, \$1.00.

This book reminds one of "The Gates Ajar," of Elizabeth Stuart Phelps. It is written from the standpoint of a Swedenborgian. The spiritual world is very material—the counterpart of this. This narrative of experiences, will be found interesting though only a hint is given of the power of spirit return. The author in his preface says: If this little book shall aid in extending a faith in the doctrine that death is but the beginning of a higher life, and that at the close of man's earthly career he enters upon another, which may be of a far superior order, it should be welcome to all who, still lingering in "the vale of tears," may be in doubt as to what lies beyond the grave.

If it should aid in establishing the conviction, with those who have loved and lost, that this life is but the first link of an interminable chain, and that immortality is ever-widening vistas is an inevitable logical conclusion from a true idea of God, a value infinitely multiplied would be given to life even in the world.

In all ages, back even to the verge of prehistoric times, there has existed among men a faith—more or less obscure in a future life; but among the grosser, sensual peoples of the darker ages this could only be understood as implying a resurrection of the body laid in the grave, and at some period indefinitely remote; but with the purer and wiser there has never been wanting a faith, and with all perhaps a glimmering hope, as to the uninterrupted continuance of life on a higher plane. In the present day this more elevated faith would seem to be rapidly taking the place of the grosser and immeasurably lower idea, side by side with which it has come down to us through the ages, the inferior form having been permitted by Divine Providence to prevail with those who were incapable of receiving that which is superior; but in the latter day, so remarkable for the diffusion of enlightened thought that it may well be called a new age, the higher form of belief seems destined sooner or later to become universal and the lower extinct.

Enlightened reason, the songs of the poets, the revelations of the prophets literal or esoteric, among whom is there none whose lifting of the veil has been more complete than that of the Swedish seer, have ever united in the assertion or ecstatic reception of the sublime and solemn doctrine so full of brilliant hope and consoling faith, enunciated in the promise of our Lord, "Because I live, ye shall live also."

### New Books Received.

From Over the Border, or Light on the Normal Life of Man. By Benj. G. Smith. Chicago: Chas. H. Kerr & Co. Price, \$1.00.

Here and There in Yucatan. By Alice D. Le Plongeon. Illustrated Series. New York: John W. Lovell Company. Price, 50 cents.

Dreams and Dream Stories. By Anna Bonus Kingford. Occult Series. New York: John W. Lovell Company. Price, 50 cents.

Mrs. Bob. By John Strange Winter. International Series. New York: F. F. Lovell & Co. Price, 30 cents.

Hedri, or Blind Justice. By Helen Mathers. International Series. New York: F. F. Lovell & Co. Price, 30 cents.

Rome's Assault on Our Public Schools. By Rev. E. R. Dille, D.D., delivered in the First M. E. Church, Oakland, Calif. Price, 10 cents.

Chaney's Annual with the Magic Circle. Astrological Almanac. St. Louis, Mo.: Magic Circle Pub. Co. Price, 25 cents.

### Magazines Received.

The North American Review. (New York.) The subject of Divorce is continued this month and Mr. Gladstone, Justice Bradley of the United States Supreme Court and Senator Dolph of Oregon express their views. Andrew Carnegie writes on The Best Fields of Philanthropy. Col. Ingersoll contributes the first part of his answer to the question, Why Am I an Agnostic? George Westinghouse Jr. answers Mr. Edison. In Republican Tactics in the House the Hon. R. Q. Mills gives his reasons for believing that the rules should be altered. A Good Word for Jews, and German Opera and Every-day Life are good reading. Marion Harland writes earnestly on The Incapacity of Business Women.

The Century. (New York.) A series of unpublished letters written by the Duke of Wellington in his last days to an English lady is given. Joseph Jefferson's Autobiography is filled with delightful reminiscences and amusing incidents. The New Cotton Aqueduct is the first full account given of this unique engineering work. Rev. W. E. Griffis writes of the Nature and People of Japan. Alfred Stevens and Gervex tell how they came to construct the Paris Pantheon of the Nineteenth Century. Prof. Fisher begins his papers on the Nature and Method of Revelation in this number. There is also an installment of Lincoln's Life. Poems and short articles complete a most entertaining number.

The Popular Science Monthly. (New York.) Dr. Charles C. Abbott writes about The Descendants of Paleolithic Man in America, telling what scenes surrounded those early Americans who made the rough pottery that he has found in the Delaware Valley. Prof. C. Hanford Henderson contributes another of his illustrated articles of Glass-Making. Grant Allen's Plain Words on the Woman Question presents some considerations which every well-wisher of the race will be glad to see stated. Some New Phases in the Chinese Problem are set forth. Garfield Mallory concludes his comparison of Israelite and Indian. There is also a sensible and practical article on Medical and Physical Training of Children.

The Atlantic Monthly. (Boston.) The old Bunch of Grapes Tavern is an article by the author of Agnes Surriage and will interest many antiquarians. Architecture in the West tells about the difficulties which western architects have to struggle against. Prof. N. S. Shaler, of Harvard College, contributes a paper on School Vacations, and William Crookes writes about Delphi. The Locality and its Legends. Latin and Saxon America forms the subject of a paper by Albert G. Browne. Mr. Thomas Bailey Aldrich's Two Lyrics—A Dedication, and Pillard's Arch and Sculptured Tower—have the grace which distinguishes all the writings of this polished author and editor.

The Eclectic. (New York.) Sir Samuel Baker opens the current number with a striking article on African Development in the Soudan. Arminius Vamby, the great Asiatic authority, writes about The Shah's Impressions of Europe. Horace Victor is the author of a highly interesting paper on Eastern Women. The picturesque features of early California life are treated by Horace Hutchinson. The History of a Star explains the latest theory of the Universe. Among lighter articles may be mentioned: A Modern Correspondence; The Bronze Axe; A Court Day in Fiji and Indian Insects.

The Forum. (New York.) The Divorce Question seems to fill the minds of many writers of late, and Edward J. Phelps ex-minister to England contributes Divorce in the United States to this number. Can the Race Problem be Solved? is a pertinent question and Prof. Henry A. Scomp has an exhaustive article upon this subject. Religious Teaching in Schools; The Possibilities of Electricity; Is Medicine a Science; Immigration and Crime are valuable articles. Rev. M. J. Savage gives his Experiences with Spiritualism.

The Chautauquan. (Meadville, Pa.) A study of Modern English Politics and Society is interesting reading. Traits of Human Nature is continued. The Humors of Ignorance is a spicy article by W. S. Walsh. Prof. James A. Harrison has undertaken the writing of a series of articles for this monthly and the one for December deals with Archaeology of Italy.

St. Nicholas. (New York.) The Christmas number of this monthly is just what the boys and girls want. The Boyhood of Thackeray with portraits will be charming reading; this is followed by verses, short stories, appropriate illustrations for the holiday, and any amount of information on many subjects.

The American Antiquarian. (Mendon, Ill.) This bi-monthly will interest the searchers after the Antique and Oriental. The opening article for November is entitled The Element of Terror in Primitive Art. C. Staniland Wake contributes The Distribution of American Totem.

Lippincott's. (Philadelphia.) This number contains John Habberton's story complete, entitled: All He Knew. There are also many short articles and notes, which complete a good number.

The Hermetist. (Chicago.) The November issue has a good table of contents.

Also:

The Free Thinkers' Magazine, Buffalo, N. Y.  
American Agriculturist, New York.  
Christian Science, Chicago.  
The Theosophist, Adyar, Madras, India.  
The Homiletic Review, New York.

### CATARRH.

Catarrhal Deafness—Hay Fever.

### A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from three to five applications made at intervals of the interval once in two weeks. N. B. This treatment is not a snuff or an ointment; but has been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free by A. M. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.—Scientific American.

Sufferers from Catarrhal troubles should carefully read the above.

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"Dr. Seth Arnold's Cough Killer" cures all cases of a severe lung affection which, according to good physicians in this country, would otherwise result in consumption. It is a simple, safe, and effective remedy, and is sold by all druggists.

Beware of cheap imitations.

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OR

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"To the spiritual investigator this book is indispensable.

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"The Occultist will supply the mystic key for which he has been so long earnestly seeking.

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"A work of remarkable ability and interest."—Dr. J. S. Buchanan.

"A remarkably concise, clear, and forcibly interesting work. It is more clear and intelligible than any other like work on the subject."—Dr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in occultism, which will oppose the grafting on Western Occultists the subtle, delusive dogmas of Karma and Reincarnation."—New York Times.

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"However recondite his book the author certainly presents a theory of first causes which is well worth the thoughtful reader's attention and to excite much reflection."—Harvard Daily Times.

"This book is respectfully recommended to the American Theosophical Society."—St. Louis Republic.

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"This work, the result of years of research and study, will undoubtedly create a new era in the history of the occult sciences."—The Detroit Commercial Appeal.

"It is an Occult work but not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—Kansas Herald.

"The work makes a very good counterfoil to Theosophy publications."—The Theosophist, (India).

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a specialist student, and that it is based on the facts of the Bala-vatsky school."—San Francisco Chronicle.

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Religio-Philosophical Journal.

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

BY JOHN C. BUNDY.

Entered at the postoffice in Chicago, Ill., as second-class matter.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, December 14, 1889.

Collapse of the Conspiracy.

At last one of the strongest conspiracies to silence the editor of the JOURNAL, and failing in that, to cripple and drive him out of the way of frauds and fanatics, is broken. The tactics of these people in fighting the JOURNAL, as never was a paper so virulently fought, has been that of bushwhackers, moonshiners and wild game. Bringing them to book has been like hunting a duck; when we have him full in sight he gives us the slip. To get these tricksters into court where their pretenses can be punctured, their tergiversation torn to atoms, where they can be immolated on the scaffold of their own immoralities, where they cannot hedge nor seepiously and plausibly ward off the charges made against them, is one of the most difficult things to accomplish.

For twelve years we have made uncompromising war on the class of which Eliza A. Wells is a type; and we have invited them to summons us into court to prove our charges, but our urgent invitations have been declined. It was easier to catch an eel with bare hands than to get these people fast where the real nature of their pretenses can be legally analyzed and properly labeled. In this warfare we have been, to our sincere regret, often obliged to harrow the feelings of most excellent but too confiding people. We have, as was to be expected, incurred opposition and malice born of ignorance and propagated by superstition, and those using superstition to enslave their dupes. Most depressing of all has been the lethargy, the apathy, the indifference to the welfare of Spiritualism of reputable, order-loving Spiritualists, those who at heart want the truth, desire honesty and morality among mediums and teachers, but whose goodness and desires are rather negative than positive, never raised to a potency where they become aggressive righteousness. We have always been a match for the enemies of Spiritualism, but we confess to only partial success in arousing its friends to their duty. We hope and believe that the result of our contest in New York last week and its revelations, will clear the vision of thousands of well-intentioned people and stimulate rational Spiritualists to do for the cause of Spiritualism as they have never done before; and to work with persistent zeal and love of truth, to the end that the cause may rise to the dignity and power commensurate with its stupendous and beneficent mission.

We make no apology for the large space given the Wells case this week. It is typical and will answer, with varying modifications, for all those we have had to handle out of court these dozen years. A careful study of this case will reveal the depths of depravity, duplicity, immorality, and, most lamentable of all, in one sense, the danger with which Spiritualism and the public is ever menaced by the blind infatuation of superstitious victims who, under the spell of these sirens and harpies, will go to any length to accomplish the task imposed. Many of these fanatics are respectable people who in the ordinary affairs of life are intelligent, rational and justice loving, but who under the fascinating spell and guiding hands of theimps of hell become morally insane upon matters of Spiritualism.

The Wells conspiracy practically broke down in the court room last week, for while the plaintiff's counsel talked about an appeal from the rulings of Justice Beach he will never get these rulings set aside, and he knows it. He did not raise his objections and make his exceptions because he thought, as a lawyer, there was merit or strength in them, not at all. Mr. Benn is neither a fool nor a rascal, probably not even a full-fledged dupe of Wells. He is a kindhearted, intelligent old gentleman, and reputed a good lawyer. He did the best he could for his client and obeyed the instructions of Mr. Newton, even though, in so doing, he knew he was making a donkey of himself and lowering his own standing with the members of the bar. For Mr. Henry J. Newton, in his capacity as a fellow man, a private citizen, an affectionate husband, father, and grandfather we have only the kindest feelings and heartiest good will. We wish he could be brought to realize his folly, to know how seriously he disturbs the happiness of his children, how much chagrin he brings to them, how it disturbs them to have the home of their childhood desecrated by the foul presence of people whose baneful psychic emanations should never be allowed to contaminate the atmosphere of a virtuous household. For Mr. Newton in his public capacity as a defender of tricksters, a promoter of false and pernicious doctrines, the associate and co-worker with immoral people in alleged spiritualistic work we have no respect and can give no quarter. It were the veriest puerility and maudlin sentimentality to gush over Mr. Newton's motives as an excuse for his folly. This world has to do with a man's acts; for these he is responsible to the public, not for his motives. God and his own conscience, when his brain grows clear, will settle the question of motives with Mr. Newton; with these, the world has nothing to do.

The only person who appeared really joyous over the outcome in the court room was Mrs. Wells, herself. She dreaded the ordeal, for no one knew so well what it meant to her. She knew if the trial went on that not a shred of respectability would be left her; that her moral character would be stripped of the varnish and paint which Mr. Newton and other decorators had supplied. She knew she could not go on the stand, where to swear it would be legal perjury, and repeat the vile concoction as to Mr. C. D. Lakey. She saw the penitentiary looming up before her, and she was happy when it receded. She knew that the trial would destroy her ability to keep Mr. Newton's nose to the grindstone. She had all to lose and no hope of gain, and she was ready to shout for joy at the finale; leastwise, this was the impression her manner and countenance made on shrewd lawyers and close students of courtroom character.

Now a word to Spiritualists and all interested in psychics and spiritual philosophy. As editor of the JOURNAL and defender of the truth in Spiritualism, we have shown you for the thousandth time, though more clearly than sometimes, the absolute impregnability of our position, and the purpose of our life to clarify the Spiritualist movement, and to develop psychics along scientific lines. That we insist upon a high standard of ethics for teachers and Spiritualists, that we demand accurate methods in the investigation of phenomena, that we encourage orderly mediumship and defend honest mediums, that we eschew all partisanship, that we are true to the motto at the head of the JOURNAL, you must by this time be fully convinced. If you are not, further effort and argument were useless. If you are convinced you must realize that it is your duty and it should be your pleasure to give us your enthusiastic, substantial and persistent support. You should aid in increasing the circulation of the JOURNAL, in contributing to its columns, in promoting the rational pursuit of knowledge of spirit and cognate subjects. You should move along the whole line of activities necessary to forward a great cause—a science and a religion. You have in your hands that which will bring a new civilization, which will bring about peace on earth and in heaven, when in full fruition. We fervently and hopefully pray that you may be filled with the Holy Spirit and that a divine zeal may from this day forward stimulate you to grand endeavor; that you may prove to the world that the faith you have is a saving faith and a working faith, something beautiful, sweet, and all aglow with the beneficent fires flowing from the very heart of the Great Spirit of Good!

Exactly So.

Among the many letters and telegrams of congratulation from all parts of the country, awaiting us on our return home, was one from a leading lawyer of Michigan which in a few words covers the consensus of all. Under date of Dec. 4th, the day after the Wells libel suit was dismissed at plaintiff's costs in New York, this lawyer saw the report in the associated press dispatches and wrote us as follows: "I see by the papers that the Wells case is 'knocked out.' Let me be early to congratulate you on your success, due wholly to your determination to make no compromise with fraud." Thank you, Mr. Nims. Every lover of truth and possessor of a well ordered mind will realize the situation and rejoice that true Spiritualism has gained strength in this contest. "I don't believe you half realize the importance of your victory, you take it so quietly," exclaimed an old-time Spiritualist and retired lawyer whom we met in the law office of a mutual friend in New York. "You have by your courage and persistence in this contest made an epoch in the history of Spiritualism, the importance of which will be seen more and more clearly as time passes. The day of honest mediums, scientific study of the phenomena, of religious Spiritualism and rational treatment of the whole subject, began to dawn with your victory over the conspirators before Judge Beach, yesterday." We took our victory "quietly" because it was no surprise, and because it was a victory for Spiritualism more than for us, individually.

Had the Wells case gone to trial we should have put on the stand the man who made the trick closet for her in the house on West Thirty-sixth street, having a secret door through which she could admit her confederates from the hall after the séance began. The same carpenter says he built a trick cabinet for Caffrey. We should also have produced witnesses who saw wigs, masks, and other paraphernalia of fraud in that closet.

The First Progressive Spiritualistic Society of Watertown, N. Y., a corporate body, is building a temple for worship. It is said to be the first structure ever built in the State for the purpose of spiritualistic worship. A dedicatory service will be held January 1, 1890, at which some of the leading mediums of the country will be present.

The official stenographer's report in the Wells case was used in making up the JOURNAL account. If any one desires to verify the matter it can be done by procuring a copy of the minutes.

A correspondent is anxious to have a good healer visit Iowa city, Iowa, after Jan. 1st. Those interested can address "Post B" at the above address.

Mr. B. F. Walker of Salt Lake City, well and favorably known, has removed to San Francisco, Cal.

Wells vs. Bundy.

Legal Lime-Light Illuminates Ways that Are Dark and Tricks that Are Vain — Newton and Benn Try their Hand at Materializing Law Suited to Their Purpose, but Make a Dismal Failure.

Eliza Ann Wells, backed by Henry J. Newton, sues the Editor for Libel. Lays her Damages at \$20,000. The Prosecution, finding they cannot bluff the Editor, finesse for further delay, but fail. When the case is called Mr. Newton dares not try it on the real issue and instructs his Lawyer to raise a false one. The Court rules against them — Declares Spiritualism and Spirit Phenomena are not on trial—that it is a very simple case of libel—and the trial must go on. Whereupon the Plaintiff declines and the Court dismisses the Case, assessing the costs upon the Prosecution and gives the Defendant \$200. Short History of Eliza Ann Wells. Her Bill of Complaint, Defendant's Answer, Arguments of Counsel and Rulings of the Court.

The complaint is dismissed, with an allowance of \$200 to the defendant. Thus spoke Hon. Miles Beach, presiding judge of the supreme court, Part IV., county and city of New York, just as the sun had reached its meridian height on Tuesday, December 3, 1889. Thus ended the big bluff of millionaire Henry J. Newton against the editor of the RELIGIO-PHILOSOPHICAL JOURNAL. True it is that Eliza Ann Wells, the unconscious trafficker in pseudo spirit phenomena, was the nominal plaintiff who sought to mangle the editor out of \$20,000 for alleged libel, but the poor, psychologized and incorrigibly obstinate patriarch of the "First Society of Spiritualists" of New York was the real plaintiff. The conspiracy to stifle the truth in the interests of a vile swindler, and indirectly to the advantage of the horde of diabolical harpies of whom Eliza Ann Wells is a representative, has ended in a miserable failure for the conspirators and a complete triumph for the intended victim. Not only a victory for him as an unflinching defender of the honor of Spiritualism, but for the cause itself and all rational righteousness promoting advocates of the heaven-sent boon to man.

The infamous career of this Eliza Ann Wells, since she declined the respectable vocation of piano cover making for that of the disreputable but more profitable trade of spiritualistic fakir, is notorious. Yet the danger to Spiritualism from such creatures and the wild fanaticism of their blind dupes is not half realized, either by Spiritualists or the general public. That respectable and wealthy men like Luther R. Marsh and Henry J. Newton, men in many instances of more than ordinary ability, are psychologized and misled in their judgment and acts by such wretches as Ann Saloman, alias Dis De Barr, Eliza Ann Wells and Mrs. M. E. Williams, is not only deplorable, but an absolute menace to the well-being and morals of the community.

Continuous readers of the JOURNAL will recall accounts of the various exposures of Mrs. Wells, the attempt and signal failure of Henry J. Newton to intimidate the editor by covert threats of legal proceedings, and finally the beginning of a libel suit with damages for \$20,000 in a New York court, Mrs. Wells being the nominal plaintiff and Mr. Bundy the defendant.

Mrs. E. A. Wells began her career as a materializing medium in 1884, gradually adding to her repertory as she grew more bold and expert and learned how gullible was the average spook-hunter. What her associations may have been prior to essaying the psycho-faking field does not concern the public especially and need not be dwelt on here. Since 1884 she has been in close relations with lewd and disreputable people. During most of the time since and for sometime before she began her cabinet work, she has had with her as a companion and associate, one Kate Loesch, a former ballet girl, originally from Cincinnati, where her father is said to carry on a profitable butchering business. While on West 36th st., New York and having only the front alcove chamber, Mrs. Wells had with her this Kate Loesch who was then the mistress of one Coolidge, a married man with a family living in the city. Kate passed as Mrs. Coolidge in the house, but Mrs. Wells knew of her true relations with Coolidge. In February, 1886, Mr. H. J. Newton was in need of a trustee to fill a vacancy in the board of his First Society. He selected Mrs. Wells. That a President of a religious society should select such a creature for a responsible position may seem strange to those not familiar with the workings of the Newtonian mind. It is not claimed that Mr. Newton knew the woman's immoral character, but whether he did or not does not affect his responsibility in the matter. It was his duty to have found out the character of a person whom he was about to bring before the world as a representative and officer of a Spiritualist society.

In the New York Spiritualist Conference one Sunday, Mr. B. P. Pegram offered one hundred dollars to any medium in whose presence spirits would materialize under test conditions arranged by a committee of six to be appointed by the society. Mr. Newton's society was in hard luck, in debt, in fact, and he, so at least it is generally understood, has to foot the deficits. "This society being somewhat in debt," says Mrs. Wells, (see *Banner of Light* for March 5, 1887), "Mr. Newton applied to me sometime in June of last year (1886) and made the request that I should sit as a medium for materialization at his house under test conditions, stating that there had been some money offered which depended upon the success of the experiment." After some urging, Mrs. Wells says she "consented to give a number of sances at his (Mr. Newton's) house under such test conditions as he might provide, and that whatever avails should be derived from them should go into the treasury of the First Society." These sances began in October, 1886, and were the beginning of a series of disasters to Mrs. Wells and of shame to Spiritualism. The sances were terminated by the illness of Mrs. Wells. "When I came out of the hospital," says Mrs. Wells in *Banner of Light* of May 5, 1888, "Mr. Newton again requested me to continue my sances at his house once a week, I to receive as compensation one-half of the money paid by those in attendance. This proposition I accepted." The ordinary fee for admission to such exhibitions is one dollar, but in this instance it was fixed at twice that amount, so that Mr. Newton's First Society and, indirectly, Mr. Newton might get a dollar a head, and the fakir the other dollar.

W. R. TICE DETECTS THE WELLS IMPOSTURE. At the third sance of this series, Mr. W. R. Tice of Brooklyn, was called up to the cabinet—that famous fraud-proof Newtonian affair—by what purported to be the material-

ized form of his first wife. After the usual greeting and retirement of the "spirit," Mr. Tice stepped into the compartment where the medium was supposed to be, and should have been, but was not. He found part of her clothing and pitched it out into the room. She was found in the "spirit" compartment. The fish net partition had been tampered with and everything showed that the woman had made an opening big enough to crawl through, and had then ineffectually sought to replace the tacks. Great confusion ensued, and Mrs. Wells departed the house soon after. Mr. and Mrs. Newton wrote the JOURNAL the next morning that Mrs. Wells had been detected "in what at present seems unmistakable fraud." Intense excitement immediately pervaded the ranks of Spiritualism. Mr. Newton was, however, soon convinced of the entire innocence of Mrs. Wells. He consulted the "spirits" and was informed that the medium was wholly unconscious, the victim of bad spirits and a malign environment. This sort of evidence was vastly more satisfying to him than that of his own senses or that of other eye witnesses. The editor of the RELIGIO-PHILOSOPHICAL JOURNAL made a trip to New York immediately in order to personally interview both sides and get at the bottom of the affair. He patiently listened to Mr. Newton's very lengthy theories and messages from "spirits"; he also carefully questioned Mr. W. R. Tice, Mr. C. O. Poole and others who were present at the exposure. The evidence was conclusive of deliberate, premeditated, conscious, and continued deception from the very first on the part of Mrs. Wells. And what aggravated the offense was that on the very night of the exposure, Mr. Newton had prepared in advance a written statement endorsing the exhibition, with space left to record the occurrences of that evening. This certificate was to have been signed by those in attendance at the close of the entertainment. But for the preliminary precautions taken by Mr. Tice and his decisive and courageous action at the proper moment, the vile swindler would have secured the prized certificate and gone before the country as the greatest of materializing mediums, honest and above suspicion.

C. D. LAKEY'S STARTLING DISCOVERIES.

In the fall of 1887 another series of "test" sances, under the auspices of Mr. H. J. Newton, were given by Mrs. Wells at her apartments, 822 Sixth Avenue, New York. About eighteen sances had been given prior to December 19th. Mr. Charles D. Lakey, an able journalist and zealous Spiritualist, was one of the favored circle with his wife, a lady of superior culture and world-wide reputation as an artist. Though one of the keenest of men and a cautious, painstaking observer, Mr. Lakey was deceived into believing the manifestations genuine, at first. In the account of his exposure of Mrs. Wells, given in the JOURNAL of February 11, 1888, Mr. Lakey says, "I do not think that any more wonderful spiritual manifestations, to all human appearances, have ever taken place in this or any other country." He kept voluminous minutes of the several sances with a view to giving the JOURNAL an extended account of what seemed to him likely to prove the most important contribution to psychical science ever given. Indeed, he published in the JOURNAL one account which on its face seemed conclusive as to the genuineness of the materializations.

On the evening of December 19th Mr. Lakey in making a search before the sance began discovered

A CONFEDERATE IN A CLOSET

opening out of Mrs. Wells's bedroom. Mrs. Wells saw she was detected and like a flash pulled the bedroom door nearly shut and rushing to Mr. Lakey's side said in an agonized undertone:

"FOR GOD'S SAKE DON'T GIVE ME AWAY!

I never did it before. Oh! if you expose me I shall kill myself. Save me! Save me! and I will tell you all." Mr. Lakey was dumbfounded. He declares (See JOURNAL, Feb. 11, 1888), "I will not say that I had not pity for the woman; I had, and it was a feeling of intense pity. I had come to place confidence in her. Indeed, I had not gone about that search with any expectation of finding what I found. The circle had elected me secretary, and it was understood that I was to write up the sances. I wanted to say to the public that my belief was based on the best possible evidence." That Mr. Lakey erred in judgment in that he did not then and there expose the fraud was the opinion of many at the time, but it is more than likely he took the wisest course as events have turned out. "In that moment," says Mr. Lakey, "when this pleading woman stood before me, I saw how fruitless had been many exposures of materializing mediums. . . . Releasing my hand from the head of her confederate I turned to Mrs. Wells and said, 'I will not betray you. Go on with your sances as though nothing had happened.' Mr. Lakey then passed into the parlor, thence into the hall, just in time to intercept the confederate as Mrs. Wells was getting her out of the house. "With my left hand," he says, "I caught her by the right shoulder, and with my right hand thrust her back, saying, 'I mean to know you, the next time I see you.' Later on, with the aid of the JOURNAL's agent, the confederate was found and identified as one Laura Chassey, an old acquaintance of Mrs. Wells who had lived with her when on West 36th Street. Mr. Lakey visited Mrs. Wells the next morning after his discovery and received from her the promised confession. She also admitted her deception to Mrs. Lakey on the evening of December 23d, expressed gratitude for Mr. Lakey's kindness and declared she wanted some day to tell how she was led into the fraud. Mrs. Wells also promised Mr. Lakey if he would not expose her she would abandon the dreadful business and never give another sance.

It is possible the woman would have kept her promise had she been left to herself. But Mr. Newton's reputation as a scientific investigator was at stake; the whole faking craft was imperiled; old man Sykes and other psycho-debanchees saw their nightly dissipations in danger of termination; it wouldn't do. Again, as in the Tice exposure, it was easier for Mr. Newton to credit the "dear spirits" and his own acumen than the evidence of the Lakeys, fortified by that of Drs. Houghton and Northrop. So Mrs. Wells concocted a diabolical and wholly improbable story, credited by nobody other than her dupes, that Mr. Lakey had grossly insulted her on the night of December 19th, while his wife and the whole circle were in adjoining rooms with open doors. She denied the exposure and affirmed the genuineness of her manifestations. Mr. Newton, with that obstinacy for which he has ever been noted, and that infatuation which blinds such minds when once under the thrall of superstition, espoused the woman's part with renewed zeal and made her cause his own.

Finding New York City a hazardous place in which to ply her tricks, Mrs. Wells set up as a lecturer. In this she was aided and abetted by people who knew full well that she was illiterate and incompetent, intellect-

ually, for the rostrum, to say nothing of her moral character. As Judge Cross truly says, "it was an outrage upon Spiritualism." Lectures were written for her and with the aid of her New York backers she was foisted upon the public as a lecturer. This was done largely, too, as a feeder for her materialization circles given in provincial cities and towns.

In the summer of 1886, also in 1887, Mrs. Wells visited the Spiritualist camp at Look-out Mountain, Tennessee, where she was detected in cheating by a number of most reputable Spiritualists at different times. Reports of all these matters and much more, unfit for publication, had been steadily accumulating in the JOURNAL office. The editor had taken unusual pains, even for him, to thoroughly investigate the career of Mrs. Wells and had become fully convinced that she was not only a fraud but an immoral and dangerous woman; all the more dangerous to Spiritualism because championed by Henry J. Newton, a man of wealth, respectability and zeal, with plenty of time, money, and inclination to forward her interests and defend his own estimate of himself as a psychic scientist. Having become thus convinced and being sure of his ground, Mr. Bundy said, editorially, in the issue of his paper for May 5th, 1888, in an article treating of the exposure of Mrs. Cowan of Boston:

"If necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates."

In his warfare against the JOURNAL, and volunteer services in defense of Mrs. Wells, Henry J. Newton had been obliged to utilize as accessories some of the most contemptible creatures that ever disgraced Spiritualism by using it to cloak their wickedness, notably James A. Bliss who was publishing a sheet in the interest of a shrewd scheme of his own and one Barney who at the time was editor of *The Better Way*. But with all his helpers, recruited from the cess pools and garrets, Mr. Newton had a hard time of it. Hence, when Mr. Bundy published the above quoted declaration, Mr. Newton boiled over with rage and forthwith attempted to bluff or intimidate the Western editor. A lengthy correspondence ensued in which Mr. Newton attempted to beguile the issue and wriggle out of the hole he had voluntarily crawled into. The editor of the JOURNAL did not feel like allowing his New York antagonist to crawl out, so he peremptorily instructed Dailey and Bell, his attorney, to waive all conditions and accept service in case Mr. Newton was anxious to punish him for his temerity. In consequence of these instructions Mr. Newton was forced to the issue and a suit was brought against Mr. Bundy in the name of Eliza A. Wells for

LIBEL, DAMAGES \$20,000.

This was accomplished in September, 1888, but evidently the prosecution was in no hurry for a trial, as the complaint was made in a court where it was sure not to be reached for a year or more—and how many things are likely to happen in a year! As the time when the case might be called drew near, the prosecution exhibited an anxiety for further delay—they wouldn't mind if it went over for another year, or if it was finally allowed to die out entirely. O, not they were in no hurry. Mr. Bundy insisted on a trial at the earliest moment and telegraphed his attorneys, "No compromise, push the case to trial." It was finally set down for November 18th, and Mr. Bundy was on hand ready to proceed, but not until December 3rd did the case get before the court. On that day the case of

WELLS AGAINST BUNDY

was called for trial, and the bill of complaint on the part of the plaintiff and amended answer on the part of the defendant were handed to Judge Beach, Presiding Justice of Part IV., Supreme Court. Copies of these documents are herewith given in order to furnish the JOURNAL's readers with the data necessary to enable them to better understand the attitude assumed by the plaintiff's counsel as shown in his interrogatories to the jury and argument to the court, which appear further along, and also that the issues before the Court may be made clear to the world, so that all may judge for themselves, and not depend upon any ex parte statement of either party to the controversy.

COMPLAINT OF ELIZA A. WELLS.

SUPREME COURT, COUNTY OF NEW YORK:

ELIZA A. WELLS  
against  
JOHN C. BUNDY.

Eliza A. Wells, the plaintiff, complaining of John C. Bundy, the defendant in this action, on her information and belief says: That the defendant is the publisher and proprietor of a newspaper in the city of Chicago, Illinois, called the RELIGIO-PHILOSOPHICAL JOURNAL, which paper has a large circulation in the cities of Chicago, New York and elsewhere.

And the plaintiff further says that she, the plaintiff, is and for several years last past has been, an aspirant medium and clairvoyant, and is known as and in fact is a materializing medium, a trance medium, and a clairvoyant; that at times when in small cabinet or enclosure, and sometimes when outside of the cabinet, in presence of other persons in a room, while she is in a trance or unconscious state, spirits of deceased persons or persons who have departed this life, appear, as she is informed and believes, and make their presence known, often in visible material forms; and for the purpose of causing or enabling spirits to so make their presence known and to materialize visible forms, and to enable her friends and others to witness such manifestations, she has for several years last past held public and private sances for a sum or price to be paid to her by persons attending the same; and that when not in a trance or unconscious state, spirits of persons who have departed this life often appear to her and make their presence and personality known to her, and the presence of such spirits is made known and evidence or proofs of their identity given by her to persons who know them in this life, for which information and descriptions the plaintiff, when holding sances, receives a pecuniary compensation.

And the plaintiff further says that, knowing of the plaintiff's holding such sances and of her being, or being known as a medium and clairvoyant, and for the purpose of injuring, and wickedly and maliciously intending thereby to injure the plaintiff in her good name, fame and credit in the city of New York, where she resides, and elsewhere, and to bring her into public scandal, infamy and disgrace with and amongst her neighbors, patrons and other good and worthy citizens, and to injure her in her business and to cause it to be believed by such neighbors and other persons that she was not, and is not a genuine medium, and that the alleged spirit manifestations at her sances were not genuine, but were fraudulent, and that per-son attending the same, or paying for admission thereto were deceived, swindled and defrauded by the plaintiff, the defendant did







## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

## ALTRUISM.

S. H. RANDALL.

The soul's unrest doth ever long to fly  
To islands blest where pleasures never die;  
To lands fair, forever green and bright,  
Where every air doth trouble with delight;  
To fairy isles caressed by summer seas,  
Where life is smiles and joyous as the breeze,  
Where sorrow's snows chill not the ravished sense,  
But rapture grows forever more intense.

And so our oars we dip in self-love's seas,  
Touch many shores, but ne'er our love that please.  
We may depart from soft Calypso's arms,  
And save the heart from hostile Circe's charms:  
We may not hear the Sirens' deadly notes,  
And ever after past Scylla's awful throats,  
But vain our harbor our self-love's bitter waves,  
The boundless waste no happy island laves.

Yet o'er and o'er we trim our tattered sails,  
Success adore, and pray for fortune's gales;  
For bright appear the joys we crave so much;  
And seen they near, the shores we never touch.  
But ever fleet before our straining eyes  
The islands sweet of self's miragelike skies,  
And o'er we sail our self-love's ocean range,  
Although we sail with Death to planets strange.

"A feast divine!" the eager gourmand cries,  
But 'neath the white a glaring serpent lies.  
The flames of lust consume the dew of youth;  
Their victims must endure remorse's tooth.  
The joys of gold are sucked from labor's veins,  
Yet wealth untold is fierce for redder gains,  
Caroused desires, of luscious pleasures tell,  
But soon their fires the boom leave with hell.

The foxes prow from splendor's crumbling hall,  
White hoots the owl that guards a monarch's wall.  
In valor's limbs the vultures plunge their beaks,  
And glory's bygone give place to mourning's shrieks.  
O'er heaven's path the angels' feet are sped,  
And soon her grace doth she to grave-worms feed.  
Oblivion's gloom devours the roll of fame,  
And oft his tomb survives the hero's name.

For joys that last, the universe we range;  
But view, ye gods, eternal laws of change.  
Religion cries, "To me for refuge fly,  
But Truth replies, "Your gods like fashions die."  
In vain we fly the swelling tides of time;  
In vain we try a deathless sky to climb.  
Our selfish fears our sweetest moments sting,  
But, though the aching night of self we grope,  
In virtue breaking beams we hear of hope;  
For beauty lingers, though to vice we kneel,  
And sorrow's fingers only hurt to heal.  
Through we the course of our passions drive,  
Our holy forces with our selfish strive,  
And 'neath the banners of our lusts malign  
Are kept the members of the man divine.

We're not the creatures of a god above,  
Nor on our features is there stamped a curse.  
The martyr flings to the rack and stake;  
The mother dreads for the baby's sake;  
The lofty saint in the savage elopes;  
And deeds heroic spring from vice's deeps;  
For, though there enter monsters dark and dire,  
The spirit's center glows with holy fire.

The vast creation's units, large and small,  
Are incarnations of the One and All.  
It guides the motions of the stars sublime,  
Yet trains the ocean's protoplasmic slime.  
It freely giveth even the serpent breath,  
And each that liveth doth it kiss with death.  
It builds the bubble and the years of Brahm,  
And lifts by trouble to its selfless calm.

Approach we slowly evolution's goal,  
Who tread the holy stairway of the soul.  
We've ages waited in resplendent gems;  
And bloomed, elated, on the flowers' stems.  
'Neath coral ridges we've our prey devoured;  
And tempests riding, for the heavens scoured.  
And now, resigning egoistic strife,  
We reach the shining altruistic life.

Below, the story of our fight with pain;  
Above, our glory with our self-love slain.  
Below, the regions of the material past;  
Above, the legends of love at last.  
When love entranceth, hand in hand we climb,  
And life advanceth over heights sublime:  
When love is slighted, blazeth from our wall,  
"Ye rise, united; but, divided, fall!"

The world entrances, and her smiles are bliss;  
But false her glances, and defiled her kiss.  
Where only duty bath the spirit's eye,  
They woo a beauty that doth never die.  
The priest inviteth to celestial lands,  
But lies rectitud and with bloody hands.  
Where love is slighted, and the heart is well,  
They seek no Heaven, and they shun no Hell.

The dewdrops shining yield their lives, to please  
The grasses pining and the thirsty breeze;  
And, self foregoing, we may others cheer;  
And, love bestowing, give them Heaven here.  
The fragrance rarest gives itself away,  
The flowers' fairest drop in arms of clay;  
And, silence doing, souls to self-love dead  
In fragrant doing are for others shed.

We, incarnations of creating Will,  
Have obligations wide as space to fill.  
We have for neighbors even the souls that creep,  
And unto laborers for the whole should leap.  
And, self erasing, may we naught reserve;  
But, all embracing, even the lowest serve,  
With gladness clinging to the lot that's worst,  
And proudly singing when our foes are first!

Temptation's magic may we mount above,  
And end the tragic sacrifice of Love,  
Of Love unbonded, crucified within,  
And daily wounded by the spear of sin!  
The might of passion may we bravely break,  
And life re-fashion for the heavenly sake.  
When man's united with the holy One,  
And Love, delighted, cries, "My work is done!"

Oh! may we chasten life, which goeth fast;  
And fondly hasten to become the last!  
May we surmount the material and "mine"  
And actions tender and with truth divine!  
May we for others self-love's pulses still,  
And for our brothers all our being spill!  
And may we never into self-love fall,  
But be forever sacrificed for all!

## OUR POLYGLOT EXCHANGES.

La Ilustración Espiritista of Mexico, under the heading of "Fenomenos Exponenciales" (which almost anybody can understand), publishes the following:

It is now two years ago, more or less, that in the home of an honorable Catholic family, noises, knockings, the moving of furniture without any known cause, and a multitude of other unusual occurrences took place, which caused great alarm to the peaceful married couple.

In seeking a remedy for such extraordinary misfortunes, the wife went to the Illustration Archibishop Labastida and told him all about what she was going on at her house. His Sanctity, who knew as much about such matters as he did about the man in the moon, quietly listened to the lady, and after offering to mention the subject to some pious corporations, he advised her to take a pencil and some paper, place herself in the attitude of writing, and thus learn what might be desired of her and her husband.

The applicant returned to her home, and putting into practice the advice of her misers spiritual counselor, she found herself, after sitting for about twenty minutes, in communication with the spirits of various persons whom she had once known in material life, and from that time on the phenomena increased in extent and with more frequency.

The married couple, thinking if they should change their domicile the disturbance would cease, removed to No. 3 Zocate street, but the remedy had an effect different from what they expected, so much so that the phenomena could be produced at will, and a multitude of persons, attracted by the poverty of the thing, and by the fact that it was presented to the family in order to secure themselves of the truth of what had become public conversation.

This worthy family is to-day residing at No. 4 Estancia de Mujeres street, and the physical phenomena follow them to the degree that the situation has become desperate and insupportable, but they can not free themselves from it because both of them are bound under the yoke of Catholicism.

Phenomena of this and a similar character have frequently been observed in different parts of this city, and the *Monitor Espiritista*, whose zeal for the welfare of the citizens of this metropolis is proverbial, has always hastened to lay such cases open to the public and loudly called the attention of the police, urging them to hunt up and arrest the authors of these disturbances; but unfortunately, up to now, the officers have never been able to find a single one of those to whom our esteemed contemporary attributes such occurrences. And since it has ever been actuated by so praiseworthy a zeal, a most excellent opportunity is now presented for rendering valuable service to an afflicted family by pointing out the mischievous authors of the disturbances which are a very easy thing to do by recurring to the little domicile we have indicated.

Revista Espiritista de la Habana is the name of a new Spiritist monthly published in the Island of Cuba, at Havana. It is a fine specimen of the printer's art and its contents is of a more varied character than is usual in Spanish-American publications and will prove to be a valuable acquisition to the Cuban Spiritists, and to all others who can read the language. On page 40 we find the following little poem by Antonio Hurtado, (to which we give an English version) entitled

## THE ECHO.

I sought the fields of yestereve  
Absorbed in thought and quite alone;  
Old memories crowded on me fast—  
I stooped to rest upon a stone.

An echo bad for ages slept,  
Not far from where I chanced to be;  
I gave a shout and woke it up,  
And instantly it answered me.

A little later, by a tomb  
I stood and wept; my aching breast  
Did many times and loudly call—  
No answer came from that rest.

O why this difference so dread?  
Who will the mystery explain?  
Why do the echoes give reply?  
Why, silent, do the dead remain?

Poco menos de treinta años hace que, el que este parrafo escribe se fue joven a la Habana, permaneciendo en esa capital por espacio de nueve años. Mucho tiempo ha transcurrido desde que volvio a su pais natal, pero siempre le han quedado un afecto profundo y una simpatia inescapable por los hijos de Cuba y su tierra que, de corazon es su patria adoptiva. No tiene esperanzas de volverlos a ver nunca, pero dulces recuerdos de ellos se la quedaran grabados eternamente en la memoria, y alla en los cielos se encontraran. Ahora que nuestro nuevo confederado se hace a la vela en la mar tempestuosa del espiritismo, le deseamos toda prosperidad y buen viaje. Lo unico que sentimos es, que sea creyente de la re-encarnacion. Basta a nosotros una vida terrestre. [Indulgencia para las irregularidades ortograficas y de acentuacion, pues la falta de tipos propios para el castellano nos impiden imprimir con correccion.]

El Bien Social of Mexico says, the result of the Mexican exhibit in the Paris Exposition has exceeded all expectations: "Our country has obtained more than nine hundred premiums in that institution, a much larger number than that obtained by the other nations of this continent. This speaks very highly in favor of our country's resources and is a compliment to the industrious inclinations of our people. Besides the result mentioned, it has served to place Mexico in a better light before European nations, elevating her in their regard as a civilized and industrious people. The result should in particular be a source of great satisfaction to those who have received awards, and greater still when they see that their success redounds to the prestige and glory of their country."

El Precursor—A few weeks since we noticed the advent of a new paper at Mazatlan, State of Sinaloa, Mexico, called the *Laico*. For some reason that is not made very clear, this name has stepped aside and has given place to the one at the beginning of this paragraph. The only difference, aside from the name, seems to be that the old issue had Modesto Hernandez as its responsible editor, while the Mazatlan Spiritist Society conducts the new publication.

## What are Thoughts?

To the Editor of the Religio-Philosophical Journal.

During the past few years we have heard and read a great deal about thoughts being things—and more particularly, that all created or visible things in nature are the expressions of thoughts of God. Now at the first blush of the statement, it appears reasonable and can be illustrated by the work of man. Yet in the production of the cosmos it is not so easy to see how the same line of argument can be sustained except that the Creator was and is like ourselves, a progressive being, which I presume the author of the theory would not be willing to admit.

It appears to me that there is no other alternative to the theory that we all know (we all know it) and trace the history of its development and you will find this to be true in the unfolding of the idea, and that the first thoughts were very crude and imperfect and it was only as such thoughts were expressed in material forms that the imperfections were visible. And is not the same law of progressive unfolding observable in all departments of nature? In studying the history of the earth from its origin to its present state of unfolding, in all of its several departments of mineral, vegetable, and animal forms, we have made acquainted with the fact that at first all were imperfect and crude, and that it has taken millions of years for minerals, vegetables, and animals to reach up to the state of perfection we find them in to-day, so that the earth cannot be the expression of a thought because a thought of a thing complete as the earth is to-day, for instance, is something unknown to the human mind, as everything complete (as least measurably so) is the result of a series of thoughts which gradually unfold the idea.

There is to my mind, a great deal of misapprehension as to what thought is. Now I do not wish it to be understood that my view of the matter is the correct one, but it appears to me to harmonize with reason and the facts of nature as far as they have come within my range of vision, or, rather, observation. Several years ago I read a poem in which was the following verse:

"How swift is a thought of the mind,  
Compared with the speed of its flight,  
The tempest itself lags behind  
And the swiftest winged arrows of light."

In this the poet was but voicing the common sentiment of the people of his day, and which is apparently the popular belief of our day also. I heard Mr. Hathaway give expression in his neat little speech at the Medical College the other day, that he could think of the most distant place and be there at all intents and purposes. He said that light 500 years to travel to the nearest fixed star he could travel it in a moment. And we will frequently hear people say I have only to think of home or some place or friend and no matter how distant they are I am immediately there. Now, are they there? Is the question. Yes, in thought, you say. But what do you mean? Do you mean that thought is a thing, your mind even, and that you are there in your mind? Yes, this is what I mean; that is what the poet meant; that is what Mr. Hathaway meant, and if he knew how he might talk to or impress the parties where he was in thought, I would not deny the last part of the sentence. But I do not mean that any part of you are there at the room or place in which you were at the time of thinking.

Consider for one moment how unreasonable it is, that you thought or thing, a substance as you believe—can travel faster than light, which travels eleven million four hundred thousand miles in one minute, 1,900,000 miles every time your pulse beats. Now can you realize this? If not how can you expect to comprehend the still more stupendous statement that the thought or mind can move one moment over the inconceivable distance between this earth and the nearest group of stars, the Pleiades, when it takes light 500 years to travel that distance?

In our speculations we must not do violence to our reason for that is the only regulator and touchstone of truth, the unerring Pilot to guide us to the source of the unchangeable principles of absolute truth.

"Well," you say, "if thought is not a thing, and if it does not travel, what is it, and what is it that goes when we think of distant places and friends?" I have a theory which I can give you and I think it is not in accordance with reason and science than the popular notion. It may not cover all the facts in the case, but it is in accordance with more of them than any theory I am acquainted with; I will apply it to the transmission of telephonic and electric messages.

The common idea is that the electric fluid is sent from the generator, that is, charged with the words or message, and that it travels along the wires to the receiving operator and there impresses it on the receiving board. The same with the telephonic. But such is not the case. No, these communications are governed by the same laws as govern ordinary conversations. The words or message are not propelled a certain number of atmospheric particles into your ear from my mouth, but I do give them a definite motion and that vibrates the atmospheric medium, and if you are in the sphere of the wave sound, you hear and recognize (if you are educated in my language) what I say. On the same principle, the words or message, which we think, we send infinitely finer medium, telephonic messages are transmitted. Now nature is ever consistent; the same law governs in all realms, and as the human soul is elaborated out of the sublimated essence of all below it, the mind dwells in an ethereal sea as much finer than cosmic air as electricity is finer than water. Consequently, when we think, we send in motion this ethereal fluid and the vibrations are so rapid as to travel faster than the swift-winged arrows of light.

You see, then, that in this theory, thoughts are not things or entities, which we, by an effort of will, send to incredible distances. I do not say, however, but that these wave lines or circles may not produce pictures on the receiving soul of some sensitive person, whenever they are in states of receptivity; it may be so.

Los Angeles, Cal. J. TILLEY.

## Our Spirit-Children.

To the Editor of the Religio-Philosophical Journal.

My wife and I, during our married life, have had two daughters and one son. One daughter and son died in infancy. The other lived to be five years of age, when she passed to spirit life and we were left in utter silence. My wife nearly lost her reason and I believe she would have done so had it not been that we had a friend who is a believer in Spiritualism and a physical medium. She prevailed upon us to investigate. After a time we became convinced that we had not lost our little ones, but that they were ever near. My wife having mediumistic powers, they were soon developed so that she was controlled by an Indian and others, some of whom we knew in this life, and in whom we can place confidence. She was able to tell us of the work of the same faith, at which we have, through Mrs. B., table tipping, spirit seeing and spirit control, and we feel that we are being advanced in the line of higher Spiritualism. At present we believe there is some good in all aims when properly sifted by our reason, and that Spiritualism made as such sifting as any. On the 20th of March, 1889, at 10 o'clock, Mrs. B. was suffering from a slight headache and in bed, the first three of the verses following came to her, and for fear she would forget them she arose and wrote them down on a fly leaf of a book. I afterwards copied them into a scrap book, and no more thought was taken about them until, lately, the 8th of October last, when she was presented to write the fourth verse. She got no more until October 8, when the fifth and sixth verses were given to her, and a few days after the last three. In reading them over I noticed their similarity to the three verses given in March, 1886. The Indian informed us that they were inspired by our little children. Believing it to be so, we were enabled to preserve them to preserve in our life work of preparing our spirits for the beautiful "home over there" which they describe.

We shall meet you by the river  
Which forever ceaseless flows,  
Bearing toward the land Elysian  
That no winter ever knows.

We shall meet you as you gather  
On this bright shore, one by one,  
And shall wait your spirits over  
When your earthly work is done.

Then within that land eternal,  
When the angels' robes are pales,  
You will find a joy supreme  
In your work that never fails.

In that land beyond the river,  
Where the flowers ever bloom,  
Friends will all unite forever  
And no sorrow e'er will come.

We are watching your career  
While you struggle for the right,  
And we come your heart to cheer  
And to help you to the light—

Light that ever should illumine  
All the paths of those who wage  
War upon all evils human,  
And who in the fight engage.

Joyful we to you are coming  
In a bright and happy band,  
With a crown to deck your forehead  
And bright jewels for your hand.

We have watched your onward progress  
With a soft and hushed breath,  
For we feared the earth would win you  
And would hold you at your death.

But we claim you; and we know you  
By the light that shines in your eyes,  
And we bring these beautiful emblems  
From our home-land's richest vines.

Hastings, Mich. H. H. BAILEY.

## Mind—What and Whence is it.

To the Editor of the Religio-Philosophical Journal.

No subject, or object, is generally treated more inconsistently and unphilosophically than mind. Theologians call it immaterial substance which is equivalent to saying something is nothing, or matter is immateriality, and nothing are synonymous terms. The prefix "sub," (denoting an inferior grade of matter), to "stance," whatever that is, at once gives it materiality. It is universally spoken of in the possessive case as the property of its owner, as my mind, his mind, etc., thereby distinguishing it from the personality and separating it from even the matter of the brain for which it seems to have an affinity and in which it seems to manifest a real existence and act as matter on matter. That it is collected and deposited by some law of nature during the growth and the maturing of brain is certain, and it seems to be collected in particles or small bits, and the growth of a child. That the mind of a person is not complete as an entity until the organization is ample, is certain, and that important changes take place in it during the physical life is certain, and so far as we can learn, also, after its separation from the body and its brain.

In the infinite variety of material in the universe it is not strange that an element, even particle, such as mind is composed of should exist and that it, like life, should find affinity in other grades of matter and lodge in them is not more strange than the manifestations of life. That it should exist independent of the body and brain as an organization, and that it should be able to act upon the particles of our bodies, as the element of life, and to me it is not more mysterious or miraculous than it should seek and find organic manifestation; but that an organization of mind is more eternal than that of a body I have yet to learn. "My mind to me a kingdom is," but what an I without it? What is the mind? Is it a part of you? Is it a part of me? We say I made up my mind and he made up his mind. What is the I and he without the mind, and

what makes it up? and out of what does it make it up? If it was a unit we would not talk of it in this way. In our use of language we often "build better than we know." In our use of "language" we talk of ourselves as an ego, or soul having a mind, and a body, and a spiritual body, and yet as being ourselves distinct from each. We talk of consciousness and know we are as much living beings without it as with, for it is ephemeral and open and shut like vision. Here the body seems to have the mind, and in the next life, so far as I can learn, the mind is an objective entity, and the body a subjective individuality, transient and put up as we put one up in dreams in this life where the mind always seems to be accompanied by a body and yet it is not the one that dies. The various parts of our being and existence is a great study and can only be elucidated by scientific research and analysis.

Cobden, Ill. WARREN CHASE.

## "Right You Are."

To the Editor of the Religio-Philosophical Journal.

These words are suggestive. Of course the phrase "in my judgment" is implied; but the expression illustrates a very common conceit. "Whoever agrees with me is right," is the unconscious maxim of most writers, if not all. The words of Brother Whitworth are in the line of my thought, hence I echo "Right you are." I can see no panacea for existing evils but evolution. Parties, platforms and discussions are evidently natural factors in the work of moral education, but the most important work must be accomplished in the nursery and schoolroom. The cradle, crib and fireside of well ordered homes, where unsectarian morality is taught to the tender mind, not only in words, but in acts and the deeper lessons of silent influence, are most prolific in molding the character of a great people. Emulation, not envy, is the incentive to youth and old alike. Any system that will paralyze this stimulus must necessarily work great harm. But does it necessarily follow that "Nationalism" will do this? What is the nation? Simply the whole people, acting by consent or choice, under a mutual compact, regulated by constitutional outlines, for co-operative effort and general protection. Does Nationalism imply such an arbitrary system as to annihilate the individual and reduce citizenship to automatic monotony? May not a government of the people, by the people, and for the people, be elastic enough to serve every private incentive while regulating all by one grand system to insure equal opportunities to all according to the capacity and inclination of each? Are not the inspirations of personal ambition abnormal under the present system of competition? Do not the men of nervous vivand mental force really need "such an evenly arranged condition"? The world has gone mad in the strife for wealth, place and power. It is this disease which makes it so impractical, if not impossible, to maintain a reformatory or a mission against the bribes and corruptions of the old parties. For this reason "workmen cannot trust each other." Is not this private incentive, in its present excessive development, the ruling cause for the spirit of treachery to the common good? The remedy may not be in Nationalism, but if not, why not?

Cleveland, O. LYMAN C. HOWE.

## Vicarious Atonement.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of the 23d R. S. Anderson says: "There may be no forgiveness, according to the orthodox definition, but we are taught, whenever we see our errors and desire to correct them, we may solicit aid and advice, which is never withheld, from those above us, etc."

The mistake of the churches is the belief that if we have failed to live up to the requirements of God's law, and at some given time we become truly and sincerely sorry for our past transgressions, that He will and does forgive us, and that this forgiveness absolves us from the penalty of the broken law.

Now this is certainly a great mistake. Let me illustrate: Suppose a little boy, just returned from school, is told by his mother to go and carry in the coal for morning, and in place of obeying willingly, he gets angry, refuses, and adds harsh and unkind words. Then, after thinking over it awhile, he comes to the conclusion that he has been a very naughty boy in carrying his coal, and kind mother, and in his contrition of heart he goes to her and tells her that he feels that he has done her a great wrong and that he is very sorry for it and asks her forgiveness for his naughty conduct. She, in her kindness of heart, knowing that his sorrow and contrition are real, readily forgives him, but she still expects him to carry in the coal, and if he is truly sincere in his repentance he will want to carry it in, and would not wish to "shirk" the duty if he could.

But according to the vicarious atonement theory, as Christians understand it, the good old lady tells her son, "Yes, Johnny, I freely forgive you; now go and play and I will carry in the coal myself." The little fellow then goes off to his play and tells his mates how much he loves his good, kind mother.

Now my opinion is that when Christians (?) of the "vicarious atonement" kind reach the "other world," they will find they will still have to carry in the coal.

Cuba, Mo. S. T. SUDDECK, M. D.

## Notes from a Sunny Climate.

To the Editor of the Religio-Philosophical Journal.

We occupy the south-west corner of the United States, where the sun always shines and the flowers ever bloom; where the blue haze softens the rugged outline of the distant mountains in the background, while from the Pacific comes the perpetual murmur of the breakers on the beach.

Our town is very young, yet we have a society of Spiritualists—no creed—any person who will help can become a member. We meet every Sunday at 10:30. People who have not left the body occupy the first half of the time, then those who have left their bodies occupy the balance of the time. The plan is to give the seances in the evening, and the meetings are very interesting and popular.

We have several mediums, and all help on the good work. We are on the east shore of San Diego bay and the spirits all say it is easier for them to control here than in other places. Last Sunday we considered our scheme of organization. Some are ready to say we are too young, and that the movement is too small to organize, do something, not to indorse an idea, however grand. "The Fatherhood of God" may be a fact; it may not be. It is an old belief awaiting demonstration. There is no vitality in the thought; there may be some popularity in it.

"The Brotherhood of Man" is fine; not new, but knowledge in the body and out of it. Only solid brotherhood—one family. Organization to cultivate better relations, better communication between the members of this brotherhood is much needed and can't be accomplished too soon. No creed, but a declaration of purpose. What shall it be?

F. T. GREFFER, Sec. First Spiritual Society.

National City, Cal.

## On "Dr." J. C. Street.

To the Editor of the Religio-Philosophical Journal.

"Dr." (J. C. Street has no mystical right to use the peculiar occult symbol which he is now circulating so freely upon his professional card. While the svastika or mystic cross is well known to all readers of occult and theosophical literature, it is only used as a personal sign by the members of a Chinese order devoted exclusively to occult astrology. Mr. Street is not a member of this fraternity; in fact, I very much question if he even knows its name or of its existence.

I should not have thought it necessary to inform the former chief of the occultists that it was not for the fact that *The Light of Egypt* contains the same symbol upon its title page, the author of which is a western member of the fraternity to which the symbol belongs.

Astrology has many enemies, both learned and ignorant, the former chiefly from prejudice and personal bias, and the latter from their incapacity to judge; but the very worst foes to astrology are its own ignorant, self-styled professors and the catch-penny, fortune-telling impostors who don't understand the first principles of astrological law. Of this latter class "Dr." J. C. Street is a notable example.

It is proposed to substitute wooden clappers for the iron ones now in use on locomotives running into New York, and which are so often complained of as nuisances. The sound would be heard by enough to be heard where they should be, while the neighborhood would get a rest.

## Notes and Extracts on Miscellaneous Subjects.

The average life of an ocean cable, as at present constructed, is twelve years.

It is estimated that 4,000,000,000 cigars are consumed in this country annually.

The gold mined in Australia and neighboring islands in 1888 was valued at \$5,503,553.

A Morgantown rooster choked to death while attempting to swallow a small green snake.

Peat fiber is coming into considerable use in the manufacture of brown paper, being about 50 per cent. cheaper than wood pulp.

Montana's output of gold, silver and copper in 1888 amounted to \$40,000,000. Butte is now the greatest mining camp in the world.

The latest Parisian novelty in gloves has a small purse inserted in the palm, wherein women can carry their railway tickets and small coins.

Two mammoth wild turkeys were recently shot in Grant County, West Virginia. One weighed twenty-four pounds and the other twenty.

San Francisco, with a population of about 400,000, has only 120 churches, with a seating capacity of 40,000 and an average attendance of 25,000.

Mr. John Tinnel is 70 years old, and has been making pictures for *Punch* for forty years. He lives with his sister, and is a tall, military looking man.

The Catholics of Baltimore have arranged for a big mass meeting, to be held on Sunday at the Academy of Music, in advocacy of the high license movement.

A magnificent golden owl was caught in the chapel of the Pacific Methodist College at Santa Rosa, Cal., recently. The janitor intends to keep it for exhibition.

A young woman of Crescent City, Cal., picked up a pebble on the beach and sent it to a lapidary in San Francisco. He pronounced it a true emerald worth \$2,000.

Coal dust is no longer regarded as waste. It is manufactured into blocks for fuel and found to burn readily, giving an intense heat with entire absence of smoke.

John Hathorn Lott, who lives near Glenmore Lake in the Warwick Valley, New York, is ninety-six years of age and thinks nothing of walking ten to fifteen miles a day.

Led to the spot by a dream, Frank Stout, of Casanqua, recovered the body of his friend, William Kennedy, who was swept over a dam and drowned a few days before.

It is stated that at least a dozen persons have been killed in the Eiffel tower elevator since the opening of the exposition, but that the managers suppressed the accounts of several deaths.

No Name nugget, found in Canadian Gully, Ballarat, Jan. 22, 1888, at a depth of twenty-five feet, weighed 84 pounds three ounces fifteen pennyweights, and was sold for \$20,225.

The pay-roll of the officers and sailors in the United States navy this year will amount to nearly eight millions of dollars. The feeding and clothing of the men will cost another million and a half.

A wild hog was shot recently at Oak Hill, Cal., which weighed 500 pounds. It was snow-white and had tusks six inches long. A pound of lard was found in his carcass, the result of effort of former hunters to kill him.

In the St. George Temple, Salt Lake City, is a baptismal font of iron that weighs 18,000 pounds. It was presented by Brigham Young, who paid \$5,000 for it. The cost of the temple is officially stated at \$800,000.

The smokeless powder intended for use in the Austrian army is now declared to be perfect. Besides its initial advantage of being smokeless, it is said to give a velocity some 20 per cent. greater than that of the ordinary powder.

The Leg of Mutton nugget was found at Ballarat, Jan. 31, 1888, at a depth of sixty-five feet. It



### The Farmer.

There is a farmer who is YY  
Enough to take his EE.  
And study nature with his CC.  
And think of what he OO.

He hears the chatter of the JJ  
As they each other TT  
And ZZ that when the tree D KK  
It makes a home for BB.

A pair of oxen he will UU  
With many haws and GG.  
And their mistakes he will X QQ  
When plowing for his PP.

In raising crops he all X LL,  
And therefore little OO.  
And when he hoes his soil by spells,  
He also soils his hose.

### Education in Ancient Egypt.

Boys intended for the government service entered the school at a very early age. The course of instruction was very simple. The first care of the teacher was to initiate the young scribe into the mysteries of the art of writing. After he had mastered the first difficulties he was given older texts to copy. These texts were moral treatises, older poems, fairy tales, religious and mythical writings and letters. It is to this fact that we owe the preservation of the greater part of the literary remains of ancient Egypt. When one of these schoolboys died the copies he had written, that could be of no earthly use to anyone else, were buried with him. From these old books that he copied he learned to form his own style; he learned the grammar and syntax of his beautiful language; he became acquainted with its vast stock of moral precepts, religious and mythical traditions, and with the unnumbered poems and tales that undoubtedly abounded, and of which the merest fragments have come down to us. Two classes of writings were preferred for this purpose, moral precepts and letters. It was considered absolutely indispensable to inculcate on the minds of the pupils vast numbers of moral precepts. Letter writing was considered a high and difficult art, and the pupils needed very special preparation in it.—F. C. H. Wendel in the Popular Science Monthly for October.

The idea of building a great tower was suggested to M. Eiffel while building the Garabit Bridge in southern France. This bridge is the loftiest bridge in the world, its central part being 350 feet above the water level. The two piers which support this lofty central span are miniature Eiffel towers, the plan and construction being exactly the same. M. Eiffel is one of the greatest bridge builders in Europe.

The King of Siam is about to send five Siamese boys to the United States to be educated at his own expense. The boys are to be placed in charge of an American missionary, and will probably be sent to school in Pennsylvania. It is the King's custom to educate the sons of the noblemen and the Princes of his domain in various countries, and when they return to Siam appoint them to high Governmental positions.

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A clergyman, after years of suffering from that loathsome disease, Catarah, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

Beecham's Pills act like magic on a weak stomach. Heads and Faces, and How to Study Them is a manual of phrenology and physiognomy, by Nelson Sizer, President of the American Institute of Phrenology, and H. S. Drayton, A. M., M. D. The latest edition has been revised and will probably meet with a good sale. Price \$1.00; paper cover 40 cents.

The present Duke of Wellington has authorized the publication in *The Century Magazine* for December of a series of letters written by his great ancestor to a young married lady, Mrs. Jones of Pantglas, afterwards Lady Levinge. These letters date from August, 1851, to September 7, 1852, a week before the death of the Iron Duke, and are said to present him in a very attractive light.

More of Theodore Wore's Japanese pictures will appear in the December *Century*, with an article by Rev. Mr. Griffin, on "Nature and People in Japan."

### Oregon, the Paradise of Farmers.

Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

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### A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and a Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting. The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and will sell the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is G. L. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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A subterranean river has been discovered in the district of Mire, in the department of Lot, France. Mire is in the heart of a wild, mountainous country, in the deepest recesses of which caves and grottoes are found. The other day two explorers—M. Martel and M. Gauplat—discovered the river at the bottom of an abyss known as the Pit of Padecar. With a folding boat, made of sail-cloth, they worked their way down stream for a couple of miles through a succession of the most wonderful grottoes sparkling with beautiful stalactites.

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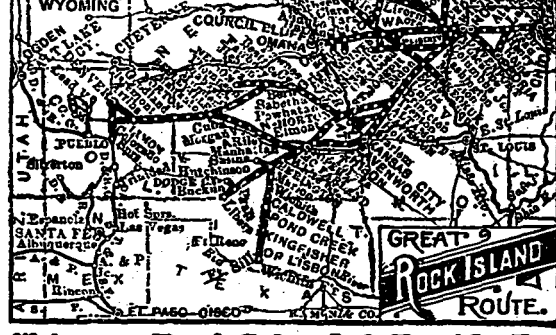
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ON

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## AFTER DOGMATIC THEOLOGY, WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion.

By

GILES B. STEBBINS.

Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within."

### FIVE CHAPTERS.

CHAP. 1.—The Deeds of Dogma. What Next?  
" 2.—Materialism—Necrosis, Inductive Science, Externalism, and Dogmatic.  
" 3.—A Supreme and Enduring Mind the Central Idea of a Spiritual Philosophy.  
" 4.—The Inner Life—Facts of Spirit Presence.  
" 5.—Intuition—The Soul Discovering Truth.



Wells vs. Bundy.

(Continued from Fifth Page.)

A. I don't know, I would have to see it first.

Q. But without seeing it you say you wouldn't believe it?

A. No.

MR. BENN, addressing the Court: We submit the juror is not competent. As I said, these things will be proved upon the trial of this case and I ask that the juror be excused.

THE COURT: No, I think you are mistaken about that. I do not think they will be proved at all upon these pleadings [referring to the bill of complaint].

Objection to the juror was overruled and plaintiff took an exception.

MR. BENN then interrogated another juror: Q. Suppose these things should be proved that I have asked of the other witnesses [jurors he meant] and it should become material to have them found to be true to sustain the action (i. e., Mrs. Wells's suit for libel), would you believe them to be true?

A. No; Mr. Hermann does similar things. Q. You have seen him?

A. Oh yes.

Q. I am inquiring about things that Hermann don't do and can't do. I am simply inquiring about things of this kind: Suppose it should appear that the plaintiff or a witness in this case was in an iron cage so strong as to be able to retain a leopard or a tiger, and she should come out without opening a door—A juror: The tiger should come out?—No, the woman came out with the door locked and every wire in its place, would you believe it?

A. No.

Q. If witnesses should swear to it?

A. If I saw it in court here I would believe it.

Q. You would not believe it without seeing it yourself?

A. No.

Q. And if a recovery by one party (to this suit) depended on the belief of these things, however strong witnesses swore to them you say you would not believe them?

A. I would not believe that any such thing as that had ever taken place as you state.

Q. Did you ever attend a séance?

A. No, never.

MR. BENN objected to this juror but was overruled by the Court.

These extracts from the official report of the proceedings will show the line marked out by the prosecution. In the early moments of Benn's wrestle with the jury, one juror, evidently greatly puzzled by Benn's extraordinary questions, exclaimed: "We would like to know what this case is!" His perturbation was allayed when the Court quietly replied: "It is a very simple kind of a case; it is a libel suit." To one after another of the jurors Benn put questions substantially the same as the foregoing, and when through he had objected to the whole twelve, only to have his objections overruled by the Court. Hon. A. H. Dailey, for the defendant, then cross-examined the jury as follows:

JURORS INTERROGATED BY DEFENDANT'S ATTORNEY.

Q. I will ask the first juror: If it should be proved in this case that the plaintiff, setting herself up to be a medium through whom spirits came and materialized in human form, made that a business, collected and received money from people who came to witness such performances; and that the editor of a journal, who had made investigation touching this matter, should say that he could prove in the courts of New York that this woman was a vile swindler and used trick cabinets and confederates, would the fact that it was a woman who was bringing an action against him prejudice you against the defendant at all?

A. No.

Q. I ask the same question of all the jurors.

A. No—severally answered the jurors.

MR. DAILEY: The jury is satisfactory to me.

ARGUMENT WITH THE COURT.

MR. BENN: If your Honor please, under the state of facts as they exist, we are very much embarrassed in going on with the trial of this case, and there is no use in so doing when the jurors have already said that upon the evidence that we should introduce here they would find a verdict against us. Although it is slander or libel *per se*, as alleged in the complaint, yet this will be the evidence, (meaning the materializing phenomena referred to in his questions to jurors) and these facts will be proved, and they will be undisputed.

THE COURT: No, you are quite mistaken about that, there will be no such facts to prove, or any effort to prove any such facts, because they do not come within the issues. We are here to try a libel suit, as I understand it from the pleadings; that this publication called this lady a vile swindler, and that in some performances or exhibitions which she gave she used confederates and trick cabinets. It is a very simple issue.

MR. BENN: But it becomes necessary to establish the fact that she is a genuine medium.

THE COURT: That may be your opinion of what will become necessary, and as such is entitled to great respect, but my opinion differs from yours, and my opinion is the one that I think will control in this case, if it is ever tried. The Court cares not, and I do not think this jury will care what exhibitions this lady was giving. It makes no difference whatever. It may have been legitimate or anything else, the appliances she used are charged to have been an imposition, that is all that it amounts to. They confess the publication, and they plead both justification and in mitigation of damages, that what they charge in their article—which is but a few words and very easily understood—is true; that she used these appliances and had these confederates. That is all there is that I can see in this action. As for wandering around in the domain of Spiritualistic exhibitions and mediums, there is nothing of that kind alleged in these pleadings.

PLAINTIFF'S COUNSEL: We still think we cannot try the case in any other way. If your Honor would allow us to withdraw a juror, for instance. My associate counsel declines to go on with the case under these circumstances. I am positively certain that the issue must turn upon these things, and we are in an awkward position on account of the declaration of the jurors; that they will find a verdict against us any way.

THE COURT: No, they do not say so. I never heard of such a proposition. In the first place it is entirely unheard of, that any matter of belief in a religious way, or in a quasi religious way, should affect the qualifications of jurors in this State or in this country, by putting any suppositions questions to a juror. Suppose such and such things should be proved. For instance, suppose the plaintiff should produce witnesses (who would swear) that the

MOON WAS MADE OF PINK PAPER,

would you believe it; and the jurymen upon that supposition says: No, I would not believe it. In my judgment that does not disqualify him from being a juror to try a libel case.

PLAINTIFF'S COUNSEL: But these questions that I asked have got to be proved to establish the facts that we claim are necessary for our case.

THE COURT: There is where we differ. My opinion is that within these issues they have not got to be proved, and therefore you will be unable to prove them, or make an effort to prove them except so far as to ask the formal question and take an exception to the rejection of the testimony.

PLAINTIFF'S COUNSEL: Would your Honor allow the case to go over on the payment of costs?

THE COURT: No, I would not.

DEFENDANT'S COUNSEL: The defendant in this case has come here from Chicago. He is the editor of a paper there. He has been here nearly three weeks awaiting the trial of this case with numerous witnesses and at great expense. He has voluntarily come within the jurisdiction of the court and we appear in the action, and we do not think they (the prosecution) are in a position to ask for anything of the kind.

PLAINTIFF'S COUNSEL: This is a case in which there are Spiritualists on both sides; they do not dispute these things.

DEFENDANT'S COUNSEL: My friend (Benn) may answer for himself.

THE COURT: There is no such issue before this court.

PLAINTIFF'S COUNSEL: It is alleged in the complaint. Mr. Tenny came here to assist in the trial, but he says, under the circumstances, he cannot take any part in it now. What is the use of trying it if the jurors say they will find against us any way? These facts have got to come out in the trial.

DEFENDANT'S COUNSEL: We say this is a libel *per se*, and we have got to justify, and if they give us a chance we will do it.

THE COURT—addressing plaintiff's counsel: Under the justification I would not permit the other side to go in. Any such question at all, except the question of confederates in the performance of tricks and what they call trick cabinets, that is all.

DEFENDANT'S COUNSEL: That is what we stand ready to prove; the confederates, the tricks, and all those things, and the seizure and exposure during the performance, of the medium, during the time that she was representing a spirit. That is what we propose to prove, and we have the evidence here in the court room.

THE COURT: You might, (addressing plaintiff's counsel) if you wish, have it stand upon that proposition, and the question as raised by your challenge to the various jurors.

PLAINTIFF'S COUNSEL: We have not the least doubt but what these questions will have to be proved.

THE COURT: By way of suggestion I would say the only way is for you, from the rulings of the court, to decline to proceed, and I will dismiss the complaint, and you may take an appeal from it.

PLAINTIFF'S COUNSEL: If that does not preclude us from appealing—my declining to proceed.

THE COURT: We will arrange it in some way so that it shall not preclude you from the possibility of having a fair review; that I am anxious you should have, if you have faith in it, as you undoubtedly have. I have no desire to interfere in that way.

PLAINTIFF'S COUNSEL: Then let us have a ruling that you exclude such proof—decline to allow us to go into that evidence; dismiss the complaint on our statement of the facts that we claim.

DEFENDANT'S COUNSEL: I don't see how that can be done in a case where he alleges that the language used is libelous *per se*. We don't want to be put in the position, here, of having the plaintiff's friends go before the country as we know they will, with a different story than the facts warrant. We have been to a great deal of expense to get ready for this controversy, and I want them to go out of court in the ordinary way.

PLAINTIFF'S COUNSEL: Let us have the benefit of an exception to what has already been done.

THE COURT: I want to put it in some form so that you shall not be deprived of your appeal by any technical matter; I think you are entitled to that.

DEFENDANT'S COUNSEL: Let them put their witnesses upon the stand, and let them take the ruling in the ordinary way, and give us a chance then.

THE COURT: The objection to that is, as far as they are concerned, that it would necessitate the trial of an issue which they think, by the decision of the Court, is a circumscribed issue.

PLAINTIFF'S COUNSEL: I can state our case and your Honor can dismiss the complaint on the opening.

DEFENDANT'S COUNSEL: I cannot see how that can be done. I don't want them to put us in any corner here. They want to get something here and are figuring to do it, in order to say that a New York Court has declined to let them prove their facts. Let us have our record plain and straight, and let us know what the New York Court does do.

THE COURT: You can find that out from the stenographers minutes.

DEFENDANT'S COUNSEL: I don't want them to get in some stipulation that will put us in a false position.

PLAINTIFF'S COUNSEL: In order to establish our case, or our reply to their defense, it is essential to us to prove the facts that I have assumed in my questions to the jury and we propose to prove them. Now if our case depends upon that, then the complaint can be dismissed on this statement.

DEFENDANT'S COUNSEL: No, I can't see how that can be done.

PLAINTIFF'S COUNSEL: If Your Honor declines to receive that kind of evidence, and refuses to allow it, that is the end of it.

THE COURT: The difficulty of it is, you have a cause of action which is complete entirely without that, I think, substantially, if I read them rightly, upon these pleadings, (the written complaint in the hands of the Court) that is the publication of a libelous article. All you will have to do is to rest.

DEFENDANT'S COUNSEL: That gives us the affirmative of the issue, and we will go on and prove that.

THE COURT: (Addressing plaintiff's counsel) Would not that give you a complete cause of action in any other case except this; if you prove the publication of an article the terms of which were libelous *per se*?

PLAINTIFF'S COUNSEL: In our innuendoes we explain what is meant by that. All we want is not to be prejudiced on appeal. We only want to review the rulings before Your Honor on receiving the jurors.

THE COURT: I see no way but to proceed.

PLAINTIFF'S COUNSEL: Suppose it is conceded that we would prove on our side what is alleged and the witnesses would swear for our side, and they would also swear for the other side, what is alleged in the answer,

and leave it to the jury without any witnesses at all.

DEFENDANT'S COUNSEL: Submit the pleadings to the jury?

PLAINTIFF'S COUNSEL: Let it be conceded that they will swear to these things on both sides. Any way to get this question settled. We don't want to go all through this trial for the sake of getting the benefit of these rulings; it would take a week.

DEFENDANT'S COUNSEL: Suppose it does take a week, we want to try this case. It seems to me our friends (plaintiff and counsel) rest upon the admitted publication, then we will proceed and prove the truth of these matters, and they may controvert them as much as they please.

PLAINTIFF'S COUNSEL: We can controvert them only by proving these things we have stated.

DEFENDANT'S COUNSEL: If they prove of course that they did not have any confederates—disprove what we prove by testimony that is acceptable to the jury, that will settle it.

THE COURT: I see no difficulty in the issue.

[Here ensued a lengthy whispered counsel between Newton, Benn and Tenny.]

PLAINTIFF'S COUNSEL: After consultation we are obliged to say in this case that after what the jury has said, we must decline to proceed, we cannot try this case, there is no possibility of it. These questions would come up and your Honor would afterwards have them in the case, and the jurors say they would not believe our witnesses and would not believe these things. These facts must be established to refute what the other side will produce. We cannot go on. If there is any way to save our rights to review the question, we desire to take advantage of it; we do not desire to be precluded from that, of course. It can be dismissed in the opening. I can state the case and it can be dismissed.

DEFENDANT'S COUNSEL: I do not want any bargaining about this matter, I want to try it and dispose of it in the ordinary way. We will try it before the court without a jury. (The Court shakes his head.)

THE COURT: Do I understand you to say that you decline to proceed with the case, Mr. Benn?

PLAINTIFF'S COUNSEL: I say we can't proceed; it will be useless; it would be going through the farce of a trial for nothing.

THE COURT: We must either go on or stop; if you wish to have it stopped, that is all the court desires to know.

PLAINTIFF'S COUNSEL: We except to the rulings in respect to the jury—in receiving the jury or holding them to be competent, and say that we cannot proceed further with the case on that account.

DEFENDANT'S COUNSEL: Then I ask for judgment for the defendant. I move to dismiss the complaint.

DEFENDANT'S COUNSEL: Now the plaintiff here asks for—

\$20,000 DAMAGES AGAINST US, and I ask for an allowance upon that complaint. We have been put to more trouble and expense than a little. We have taken depositions of Mr. and Mrs. Tice out of court at an expense to us of about \$50, and Colonel Bundy has been to the expense of coming on here, and we have subpoenaed numerous witnesses, and they have been continued from day to day; and the plaintiff in this case is backed up by parties of influence and wealth and comes into court, the nominal plaintiff herself not being in court, but the real plaintiff (H. J. Newton) is.

THE COURT: I think you are entitled to an allowance of \$200.

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No. 18

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## EXPERIENCES WITH SPIRITUALISM.

By the Rev. M. J. Savage in the Forum for December.

This article is only an interrogation point. I am to ask a question; others are to answer it. I am to present a problem; others are to solve it—if they can. Such is the task assigned me by the editor of the Forum.

No matter what my opinion is, for the present, the reader is not expected to care. I do not mean to reveal it. I may, however, do so quite inadvertently. Perhaps I shall find it no easy thing to keep it from peeping out somewhere between the lines. For of course I have one. I am not the "intelligent juror" who has not heard of the case. And, having studied it for several years, I cannot claim to be entirely free from bias. Should I claim to be, the reader might justly question my competence to form an opinion on any subject. But I can say—and this is all the reader need care about—that I have no opinion which I am not ready to revise or to reject altogether for a sufficient reason. Neither am I like the old Scotchman who said: "I am open to conviction, but where is the man that can convince me?" I am not able to understand how any man should care to hold or defend any opinion that is not true. Since the truth is the only reality, he who seeks or cherishes anything else is only storing up disappointment for himself.

So much it seems needful for me to say. Not that I am egotistical enough to imagine that my unsupported opinion is so important as to concern any one; but because my point of view, and the spirit in which I enter on my task, may greatly concern all those who become interested in this discussion. It is important that the reader should know that I am not an interested advocate, and that I will join him in being grateful to any one who shall prove to be wise enough satisfactorily to settle the problem that is to be raised. This problem concerns both the reality and the nature of certain alleged facts that are usually associated with, or that pass under the name of, Spiritualism.

The Spiritualists make two claims that need to be noted, only in order that their real position may be understood, and that the situation may be stated as fairly as possible.

In the first place, they say that though there has been an extraordinary and widespread development of these phenomena in the modern world, they are no new thing, and so are not out of keeping with what has occurred in the past history of mankind. Intelligent and credible witnesses, they claim, have reported similar happenings in every age. And, in spite of misreports and exaggerations, they further claim that their stories are so in line with their own experiences as to make the belief entirely reasonable that there are grains of truth in the husks of chaff. For example, concerning the story of the resurrection of Jesus, few of them would believe that the body which was crucified ever lived again. They would say that a spiritual reappearance is a more rational explanation than, on the one hand, that the disciples lied, or, on the other, that the story sprang up out of nothing at all. And then they point to such well-attested reports as those of the extraordinary happenings in the house of the Weasleys in England, and in that of Dr. Phelps in Connecticut.

In the second place, they present the charge that they believe in the supernatural or the miraculous. They say that if these things occur at all, they are a part of the natural order; and that they are none the less so because the persons who are the agents and actors in them are invisible to ordinary human sight. So much in order fairly to set

forth the situation. And now I must ask the reader's patience for even a little longer, while I make a few more preliminary points. As to my reasons for looking into this subject, a minister is expected to be able to help his parishioners in their practical difficulties; and as hundreds of people have applied to me for advice in these matters, I have felt that I ought to have an opinion for them and not merely a prejudice. Then, while I have always hoped for a future life, and while I have felt the force of all the arguments so often presented, I have been compelled to confess that these arguments fell short of demonstration; and I have been willing to exchange a hope for a demonstration, provided such a thing were possible. In the third place, I have felt that Spiritualism is either a grand truth or a most lamentable delusion; and for the sake of the vast interests involved, and of the thousands who looked to it for light, it has seemed to me that the problem ought to be competently investigated. I agreed with Prof. Sidgwick of Cambridge, England, in saying that it was a scandal to the scientific world that so grave and so important a matter should go so long without any adequate explanation.

Then, though many had claimed to investigate, and had declared the whole matter only fraud and humbug, I had to remember some things. First, that hypnotism had been examined by a scientific commission and gravely pronounced only charlatanism and delusion; while to-day it is universally accepted, and is used by the regular faculty in the treatment of disease. Secondly, that clairvoyance was once only scouted; while now most competent investigators are compelled to admit that such a thing does really exist. Thirdly, that mind-reading or telepathy was at first declared to be impossible; but that to-day it seems to be the only way of explaining certain things that do actually occur.

And then, long study had driven me to the conclusion that, in a universe the size of this, a modest scientific man will hesitate about declaring as to what is or what is not impossible. The world is perhaps a little too free with its theories as to what can happen and what cannot happen. Not long ago a workman in a New York factory came to the overseer with a strange story as to the behavior of the steam in a certain part of the works. The overseer, who had made steam his life-long study, declared that the thing was impossible; steam could not act in that way. But investigation proved that the "impossible" was taking place; and the result was a new invention, more knowledge of steam, and an increase in the modesty of the overseer. It is only the traditional court pettifogger who any longer "denies the fact." If it be a fact, then room must be made for it somewhere, however long the explanation of it may have to wait.

I have always tried, then, first to see if I could find any facts. I have a horror of being fooled. I have studied sleight of hand, and tried to find out the limits and possibilities of trickery. I have, in all directions, wanted the truth and only the truth. I hold that the "scientific method" is the only method of knowledge, and that it can be applied successfully to anything that is real, and with which we really come in contact. I may hope a thousand things; I may believe that many things are probable; but I have never claimed to know anything that could not be demonstrated as true.

In my investigations I have ruthlessly set aside everything that has seemed to occur where the conditions were such that I could not feel sure of my facts. And when I have had the surest grip on a fact, in reasoning upon it I have rigidly tried to explain it in accordance with known laws and forces. It is only when all my knowledge of accepted theories and forces failed to help me to a solution, that I have set the fact aside until some wise man could tell me what it meant. A study like this, extending over a period of at least a dozen years, has left me where I am to-day. I am in possession of quite a large body of apparent facts that I do not know what to do with. The generally-recognized scientific order of the world has no place for them; I therefore bring them into the open air of the Forum to see if any one is wise enough to tell what they mean. Have they any bearing on the nature and destiny of man? Do they require for explanation the agency of invisible intelligences? Or, can they be referred to the working of embodied minds?

That certain things to me inexplicable have occurred, I believe. The negative opinion of some one with whom no such things have occurred, will not satisfy me. Some of those who know the least about such matters will doubtless inform me that I have been deluded, and that my supposed facts are not facts at all. But so long as they do not know the care I have taken, nor the circumstances, and are ignorant of how many times I have repeated the same experiment, this proposed explanation will hardly satisfy me. Neither will it be quite enough to tell me how a similar thing may be done under other conditions. I know all this already, but this knowledge has no bearing on my particular series of facts.

After so much preliminary—none of which under the circumstances, seems to me uncalled for—I am ready to submit some specimens of those things that constitute my problem. They can be only specimens, for a detailed account of even half of those I have laid by would stretch to the limits of a book.

Though all that has ever been claimed as true, under the general heads of hypnotism, clairvoyance, clairaudience and telepathy,

should be proved to be true beyond all question, it is of course apparent that all of them together would still fall far short of proving the spiritualistic claim. For this claim is nothing less than that those we call dead are still alive, and that, at certain times and under certain conditions, they both can and do communicate with persons still in the ordinary body.

And yet, as the very first point in my problem, I wish to submit a case that I suppose falls under the head of telepathy. Out of many I choose this, for the following reasons: It is unquestionably true. Names, dates and all details are accessible. The distance across which the line of communication stretched was enormous. The fact was not expected, and could not have been anticipated. No ordinary method of communication, not even the telegraph, was possible. It is not different in kind from a thousand others; but, like a taller mountain among its fellows, it stands out with peculiar distinctness as a remarkable specimen of its kind.

A merchant ship, bound for New York, was on her homeward voyage. She was in the Indian Ocean. The captain was engaged to be married to a lady living in New England. One day, early in the afternoon, he came pale and excited to one of his mates and exclaimed: "Tom, Kate has just died! I have seen her die!" The mate looked at him in amazement, not knowing what to make of such talk. But the captain went on and described the whole scene—the room, her appearance, how she died, and all the circumstances. So real was it to him, and such was the effect on him of his grief that, for two or three weeks, he was carefully watched lest he should do violence to himself. It was more than 150 days before the ship reached her harbor. During all this time no news was received from home. But when at last the ship arrived at New York, it was found that Kate did die at the time and under the circumstances seen and described by the captain off the coast of India.

This is only one case out of hundreds. What does it mean? Coincidence? Just happened so? This might be said of one case; but a hundred of such coincidences become inexplicable. Did some invisible intelligence convey the news? Did he really see her? Or did she, in that hour, reach out with such a longing that she touched him and it was round the world?

Now, though this may fall far short of the spiritualistic claim, does it not suggest something strange and generally unrecognized as to the nature and power of mind? If mind can, under any conditions, or however rarely, assert such a semi-independence of the body and of the ordinary methods of communication, may it not be able to go alone? I do not say or think that such a supposition is proved by a case like this; but is it not at least suggested? When the Second Adventist told Emerson that the world was coming to an end, he calmly replied: "Well, I think I can get along without it." Do not cases like the above at least start the surmise as to whether these souls of ours are not such as to be able to "get along without it"?

I pass now to such phenomena as are usually classed under the head of Spiritualism. I shall avoid the use of the word so far as possible, for the reason that it assumes an explanation; and it is an explanation of which I am still in search. I shall present specimens of three different classes of manifestations.

1. And first, I note some of such as are usually spoken of as "physical," though I have never seen any that were purely physical, for the intelligence of some body has always been mixed with them. These physical experiments are justly regarded with more suspicion than are those of the higher order, because the opportunities for trickery are great, and they seem to be more nearly on a level with the work of the prestigitator. But the conditions, the time, place, and one's capacity as an observer must be taken into account. Surely it is possible, at least in some cases, for one to know what really happens. I will instance a few cases, and the reader must judge.

I went to the house of a woman in New York. She was not a professional. We had never seen each other before. We took seats in the parlor for a talk. I not looking for any manifestation. Raps began. I do not say whether they were really where they seemed to be or not; I know right well that the judgment is subject to illusion through the senses. But I was told a "spirit friend" was present; and soon the name, time and place of death, etc., were given me. It was the name of a friend I had once known intimately. But twenty years had passed since the old intimacy; she had lived in another State; I am certain that she and the psychic had never known or even heard of each other. She had died within a few months.

I have had several experiences that have demonstrated to me that physical objects are sometimes moved in a way that can not be accounted for by any muscular power, or by any mere physical force with workings of which I am acquainted. I was sitting one evening at the house of a friend, a lady whom I had known for eight or ten years. Neither she nor her husband was a Spiritualist; but that which, for want of a better name, we call psychic force, was sometimes manifested in her presence. Both she and her husband were simply inquirers, as I was. At the end of the evening I rose to go. Many inexplicable things had already occurred. Then I thought I would try a simple experiment. She and I stood at opposite sides of the table at which we had been sitting. Both of us having placed the tips of our fingers lightly

on the top of the table, I spoke, as if addressing some unseen force, connected with the table, and said: "Now I must go; will you not accompany me to the door?" The door was ten or fifteen feet distant and was closed. The table started. It had no casters, and in order to make it move as it did we should have had to go behind and to push it. As a matter of fact, we led it, while it accompanied us all the way and struck against the door with considerable force. I then lifted it and carried it back into the middle of the room. My friend then stood at the end of it opposite to me, while I stood at some distance away, between it and the door. I addressed it again, as though talking to an intelligent being, and said: "Will you not lift for me the other end of the table?" My friend stood with only the tips of her fingers touching the upper side of the table near the end. Immediately the end of the table next to her was lifted into the air, and the table went through a motion as if bowing to me, bending over as far as her arms could reach. In this case, I might have been suspicious of some possible trick, but for two considerations. First, I knew and trusted my friend; secondly, I could plainly see the hands, and knew that the thumbs were not under the edge of the table. Besides, I had learned before, under other conditions, that this power of moving physical objects did exist.

I add one more experiment of my own. I sat one day in a heavy stuffed arm-chair. The psychic sat beside me, and laying his hand on the back of the chair, gradually raised it. Immediately I felt and saw myself, chair and all, lifted into the air at least one foot from the floor. There was no uneven motion implying any sense of effort on the part of the lifting force; and I was gently lowered again to the carpet. This was in broad light, in a hotel parlor, and in presence of a keen-eyed lawyer friend. I could plainly watch the whole thing. No man living could have lifted me in such a position, and besides, I saw that the psychic made not the slightest apparent effort. Nor was there any machinery or preparation of any kind. My companion, the lawyer, on going away, speaking in reference to the whole sitting, said: "I've seen enough evidence to hang every man in the State—enough to prove anything excepting this!"

Prof. Crookes, of London, relates having seen and heard an accordion played on while it was inclosed in a wire net-work and not touched by any visible hand. I have seen an approach to the same thing. In daylight, I have seen a man hold an accordion in the air not more than three feet away from me. He held it by one hand, grasping the side opposite to that on which the keys were fixed. In this position, it, or something, played long tunes, the side containing the keys being pushed in and drawn out without any contact that I could see. I then said: "Will it not play for me?" The reply was: "I don't know; you can try it." I then took the accordion in my hands. There was no music; but what did occur was quite as inexplicable to me, and quite as convincing as a display of some kind of power. I know not how to express it except by saying that the accordion was seized as if by some one trying to take it away from me. To test this power, I grasped the instrument with both hands. The struggle was as real as though my antagonist were another man. I succeeded in keeping it, but only by the most strenuous effort.

On another occasion I was sitting with a "medium." I was too far away from him to reach me, even had he tried; which he did not do, for he sat perfectly quiet. My knees were not under the table, but were where I could see them plainly. Suddenly my right knee was grasped as by a hand. It was a firm grip. I could feel the print and pressure of all the fingers. I said not a word of the strange sensation, but quietly put my right hand down and clasped my knee in order to see if I could feel anything on my hand. At once I felt what seemed like the most delicate finger tips playing over my own fingers and gradually rising in their touches toward my wrist. When this was reached, I felt a series of clear, distinct, and definite pats, as though made by a hand of flashy vigor. I made no motion to indicate what was going on, and said not a word until the sensation had passed. All this while I was carefully watching my hand, for it was plain daylight and all was in full view; but I saw nothing. If anybody will explain these things I shall be very grateful, whether the explanation take me to another world or leave me in this one.

I should like merely to suggest that, so far as we know, the only force that under any circumstances ever opposes or overcomes the force of gravity, is will force, or some power under the direction of intelligent will. If, therefore, a single pin's weight of matter is ever moved contrary to the natural pull of gravity, and the motion is not explainable by any of the known forces of nature, we must, in its presence regard ourselves as standing on the border line of some undiscovered power. If the significance of such a fact is once appreciated, people will hardly sneer at such things as unworthy, undignified, or of no account even if true.

And when people ask me why this, and why that, and why not something else, if anything at all is going to happen, I have a ready reply. The three great questions that the world is always asking are "What," "How," and "Why." Thus, science begins with "What"; this is observation of facts, the first step in rational inquiry. Some of the world's Hows we can answer; this is the region of methods and laws. But Why is a question that very few people are ever able

to answer in regard to anything. It is wiser then to begin with the What, and we should be thankful if we can get as far as the How. Until I know more about these, I will let the Why rest.

2. In the second place, I will cite some examples of psychic power more exclusively mental. Here I am bewildered with the mass of material. I confine myself, at present, to a certain class of cases—those in which I have been told things which I knew, but which I know the psychic did not know. Such instances have been so numerous in my experience that, like the telephone and telegraph, they have become almost commonplace. Of course they may be mind-reading—if some one will only tell me what mind-reading is. Since this may be telepathy, I must be brief with them, as I have more important cases still to relate.

The first time I was ever in the presence of a particular psychic, she went into a trance. She had never seen, and so far as I know had never had any way of hearing of, my father, who had died some years previously. When I was a boy he always called me by a special name that was never used by any other member of the family. In later years he hardly ever used it. But the entranced psychic said: "An old gentleman is here"; and she described certain very marked peculiarities. Then she added: "He says he is your father, and he calls you—," using this old childhood name of mine.

On another occasion a friend went to the same psychic, taking an unmarked lock of my hair in an envelope. This envelope was put into her hand after she had become entranced. She not only at once told my name, but also details of many occurrences that had taken place in my study—things that were said and done, the peculiar way in which the lock of hair was cut off, and the like. Nothing whatever had been said about me, and there was nothing that, in the mind of the psychic, could have associated the visitor with me.

One case more only will I mention under this head. A most intimate friend of my youth had recently died. She had lived in another State, and the psychic did not know that such a person had ever existed. We were sitting alone when this old friend announced her presence. It was in this way: A letter of two pages was automatically written, addressed to me. I thought to myself as I read it—I did not speak—"Were it possible, I should feel sure she had written this." I then said, as though speaking to her: "Will you not give me your name?" It was given, both maiden and married name. I then began a conversation lasting over an hour, which seemed as real as any I ever have with my friends. She told me of her children, of her sisters. We talked over the events of boyhood and girlhood. I asked her if she remembered a book we used to read together, and she gave me the author's name. I asked again if she remembered the particular poem we were both specially fond of, and she named it at once. In the letter that was written, and in much of the conversation, there were apparent hints of identity, little touches and peculiarities that would mean much to an acquaintance, but nothing to a stranger. I could not but be much impressed.

Now, in this case, I know that the psychic never knew of this person's existence, and of course not of our acquaintance. But I got nothing that I did not know, and so I am not sure that this went beyond the limits of telepathy. But, if telepathy, it was entirely unconscious on the psychic's part. And in this case there was no trance. I could fill one number of the Forum with cases of this sort. I will, however, only set up an interrogation point and pass on.

3. In the third place, I wish to offer two or three typical cases in which the mystery, to my mind, grows deeper still. In these instances the information imparted was not known, and could not have been known, either to the psychic or to myself, the only other person present. It was afterward found to be true. These are peculiarly interesting to me, because I do not see how the theory of telepathy can be so stretched as to include them.

As in some of the cases already described, I was sitting with my psychic friend, who is not a professional and whose powers are known only to a few intimate friends. I will also say of her that she does not always possess the power, and has over it no voluntary control. She simply sits and waits, and sometimes something occurs and sometimes nothing.

On one of these occasions a dead friend claimed to be present. She had one living sister, married and settled two hundred miles from Boston. After the ordinary conversation, it occurred to me to attempt a little test. I had reason to suppose that, at the particular time, the married sister was in another town than that in which she resided; so the bias of my mind was in that way. I note this because a mind reader could not have given the answer I received. I asked this supposed "spirit" friend if she knew where her sister was at that hour. The answer came that she did not; and that she had no way of knowing, any more than I had, unless she should go or send and find out. Then I said: "Can you go or send for me?" I was told that she would try, and was directed to wait. For fifteen minutes nothing was quiet. Then came a signal. I asked what it meant, and got the reply that it was my friend, who had returned. I said: "Have you found out for me?" The answer was: "Yes; she is at home in her own house." (Continued on Eighth Page.)



## QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY A. B. JAMISON.

1. Some 30 years ago my parents belonged to the Lutheran church, but owing to liberal ideas severed their connection. I never belonged to any church.
2. For the past four years.
3. The study of the various phases of mediumship; the phases observed through non-professionals as well as professional mediums.
4. During my investigations nothing has occurred that I would call "most remarkable." I have held the hand of a materialized spirit and talked with him, whilst he was dematerializing at my feet. A woman with clothes exquisitely illuminated has frequently sat by my side and carried on a conversation for ten minutes or more, while in front of us stood men in oriental dress, beautifully illuminated, who moved about for several minutes. The medium could be observed all the while. Another woman, far more beautifully illuminated and clothed than those above mentioned, materialized and walked about under a gas jet, requesting the light to be turned on. This was repeated several times. I have held one hand of a materialized male form, while he sat and wrote a long communication to me; the medium at no time being out of my sight. Many like myself have observed all I have mentioned and much more too.
5. I do not. All laws or principles in nature, when classified for study, are called sciences. Psychology is that branch of science which treats of the human soul. Physiology and anatomy treat of the functions and structure of an organism. One branch of science is no more a religion than any other that classifies the great truths of nature. If you believe something and have no facts to prove it, it is well to call it a religion if you like. The word religion belongs to the beliefs of man and not to demonstrable principles in nature. A biologist who has departed to a higher life is still the same, and all he communicates to those on this plane of life on his favorite topic, would still be science and not religion, as some would want to call it.
6. Time, work, larger mental and soul-growth in the world's inhabitants. Every factor is doing all it can now. The coming generations will be born in the new and growing thought-atmosphere. At present the majority of the actors in the cause have to be conditioned to a degree in the present thought force, therefore, not so efficient. The converts to the soul's larger possibilities are increasing that volume of thought-substance and force which settles like the gentle dew where most invited by conditions.
7. A knowledge of the psychic laws develops man's affectional or higher nature as well as the intellectual. It opens up a larger field of thought as to man's destiny and the present obligations to self and humanity. As man's knowledge increases the world becomes larger and grander to him; perhaps to the extent of his abandoning petty selfish hates and quarrels and the various vices, as those of tobacco, rum, etc. Man cares for things as he values them, the same with his physical and mental powers. His words and habits are the invoice of himself. The study of psychic laws intensifies family ties, strengthens society and fortifies government; because of the larger conception of life and its duties, it enables the student to harmonize with large aggregations of people. The aggregations are very small and inharmonious with the ignorant.

## QUEEN ISABELLA OF CASTILE.

NO STATUE IN HONOR OF A CRUEL BIGOT.

To the Editor of the Religio-Philosophical Journal.

The suggestion has been made and indorsed by a few women of so much intelligence, and humanity, and of such broad views, that their thoughtlessness on this matter is amazing, that a statue of Queen Isabella of Castile be erected on the grounds of the World's Anniversary of the Four Hundredth Year of the Discovery of America by Columbus in 1492, wherever that may be held, and that Harriet Hosmer be employed as sculptor, for which she is eminently fit, but for which she would probably think the time given much too brief.

As the woman who helped the noble Genoese to build the frail and cheap vessels which fortunately crossed the Atlantic to San Salvador, this honor to Isabella is proposed, forgetful of the cold-blooded cruelty and bigotry which smirch her name with stains not to be blotted out. It will be a pitiful mistake, indeed, for American women to erect a statue of a woman who lighted and cursed Spain by using her power as queen to inaugurate an early era of deeds of blood and wrath held awful by humane persons, even in that dark age as the Catholic church. Here is testimony which should make every woman in our land refuse to indorse this plan:

"It has been the fashion with certain historians to represent this lady as a most devout and unselfish woman, one devoted to her church and the welfare of her children. Yet a more vindictive or unscrupulous creature never concealed her baseness under the mask of religion. She usurped the throne of her niece; she was one of the chief agents in introducing the terrors of the inquisition into Spain; she crippled the energies of her subjects by the severest taxation, and on all occasions was found to be merciless in her rigor and a demon in her unaccountable and mysterious hates."

The best historical testimony confirms fully the main points of this severe indictment. Prescott says "Isabella, was the soul of the war with Granada to establish the empire of the cross," and the Moors were cruelly expelled from Spain at its close, the path of the cross being marked by fire and blood. Buckle says the same as to this war and that "it was scarcely brought to a close when Ferdinand and Isabella issued a decree expelling every Jew who refused to deny his faith, so that the soil of Spain might no longer be polluted by the presence of unbelievers." At the same time they established the Spanish Inquisition, the most fearful in its power and

cruelty of any society the world has ever seen.

In that war, in these wholesale banishments, and in the establishment of this terrible inquisition, Isabella was the leading power, "superior in capacity to her husband," as Buckle describes her. About 500,000 Jews left the country, and many died, as they were ordered to leave in three months or suffer death, and the fires of the *auto da fe* were ready to be kindled for the hot torture of their last hours. At Seville over 1,000 were burned from the time of this expulsion to 1524; so says an inscription on the door of the inquisition in that city. "In Andalusia alone 2,000 Jews were killed and 17,000 perished in a single year," says Ticknor.

Founded and helped on by the strong will and cruel bigotry of Isabella more than by any other personal influence, this bloody inquisition grew to cast a chill of fear over every home in Spain in after years, burning alive, under Torquemada, in eighteen years of the sixteenth century, 10,000 persons, and severely punishing, by imprisonment, confiscation of property, or a brand of infamy, about 100,000 others, at a low estimate, and going on to burn alive in all some 32,000, until its baleful career ended near the close of the eighteenth century.

This is not a question of creed but of deed. Columbus was a Catholic, but his life was stained by no cruelties like these. To honor him by the noblest statue possible is fit and well, but no such honor to the heartless bigot who urged on wars and banishments, and who was the leading founder and life long, and zealous supporter of the terrible Spanish inquisition.

G. B. STEBBINS.

For the Religio-Philosophical Journal:  
AN UNFAIR STATEMENT.

The Tax on Land, Confiscation—Some Anarchists Hung, Others Glorified.

HUDSON TUTTLE.

My good friend Whitworth, in his article in the JOURNAL for November 23d, regards my statements as unfair and misleading. I regret this for his able contributions have always interested me, for their directness, comprehensiveness, and the feeling they impart that they are from an earnest, truth-loving mind.

We see things differently, and comparison of views may bring light. There has been a wonderful impetus given the ideas of Henry George of late, by the immense success of "Looking Backwards." This success is the more singular, as only yesterday Chicago was the scene of the execution of anarchists, and the press of the entire country condemned in unmeasured terms the doctrine of the red flag. Will some one point out the difference between the theories of the anarchists, and the ultimate in practice of those of Henry George or Bellamy? Will they show where in the nationalists differ from the anarchists in the final results? If Mr. Whitworth accepts the theory of Henry George, then any objection to the tax on land must be met and overcome, for such tax is vital to the theory.

I said, and I repeat, after again going over the ground to be sure I have firm footing, that so far as the farmer escaping any portion of the tax, by this scheme of taxation he would feel it the more heavily. The examples he brings forward conclusively prove this, instead of the reverse as he intends they should.

When he states that the assessed value of town lots in Hamilton and Cuyahoga counties is seven times that of the farms, we wish to know, whether this value is of the simple land or of the land and buildings. The city of Cleveland is in Cuyahoga county, and the assessed value of its real estate is many times that of all the farms of the county. A farm of say 100 acres has buildings, average value about \$2,500. As assessed, such a farm is valued at little more than the cost of the buildings. Personally I know of many farms not assessed to the value of the improvements thereon.

In Cleveland, the \$500 or \$2,000 per foot lots carry with them the buildings, often palatial structures, and these buildings pay tax the same as the lot. The "traces of unproductive idleness" pay a land tax on their value just as the \$2,000 per foot lot does on its value, inclusive of the improvements. "The unproductive tracts" are not taxed on improvements, because these values are not there, and it would be highly unjust to do so. Some millions of dollars are paid in taxes in Cuyahoga county. The city of Cleveland pays, according to Mr. Whitworth, seven-eighths of this. At least three-fourths of this seven-eighths is paid not on the lots, but on the improvements. Suppose a lot is valued at \$20,000 even, the building on such a lot is often worth \$100,000. What will the rural district gain by taking the tax off that \$100,000? Just so much tax must be raised, and would not its proportion fall just that much heavier on the farms? It is a very simple question in arithmetic.

To make the subject easy of comprehension, suppose the farm property of that county to be represented by \$1,000, then the city would be represented by \$7,000. On this \$8,000 a tax levy of \$160 is required, or two per cent. Of this the city bears \$140. The county \$20. Now remove the value of the buildings which we will place at three-fourths, and there remains \$1,777 for the city, \$100 for the county, or \$2,777 to pay the required \$160. The rate of taxation is now not 2 per cent, but nearly five and three-fourths, and instead of \$20 the farmers have to pay \$57. To fully comprehend the full effect of this change, multiply this concrete expression by the millions involved and the illustration will become startlingly emphatic. Intolerable as this burden would be in localities where the town thus overwhelmed the country, applied to the State the average inclines on the other side, so much so, that the showing is apparently favorable to the position of the nationalists.

The grand duplicate of the State for 1886, and the amounts have not relatively changed, gives the assessed value of the real estate in cities, towns and villages, \$458,337,575, and not in cities, towns and villages \$714,769,130; or roughly, while one-third belongs to the cities and towns two-thirds belong to the country. There was \$509,000,000 personal property assessed, making the total \$1,670,079,860. On this a total tax was levied of \$33,944,828, or over two cents on a dollar. The taxes in some townships were scarcely more than one per cent, while in cities and towns it reached over three and four per cent.

Now apply a single tax to raise this vast sum of thirty-three millions, supplemented by the federal tax. To begin with, all the personal property, over 500,000,000, is at once thrown out. Of the 447,000,000 in cities and towns, three-fourths is represented by the improvements, leaving 114,000,000. The improvements on farms would not affect this calculation, for as has been shown, in the majority of cases the assessed value of the lands

does not often exceed the cost of improvements. There will then be 114,000,000 in cities and towns, and 712,000,000 in farms. There will be the same tax levy of 33,000,000, and the federal tax of 300,000,000 for all the States. What will Ohio's portion be of this vast sum? If there are 60,000,000 of people in the United States, and in Ohio 3,000,000, if her people bore an equal share this would be 15,000,000. As the tax by tariff is borne in the ratio of the wealth and wants of a community, and as Ohio is one of the first in wealth, she undoubtedly bears more than an equal proportion. The tax, then, to be raised under the new order will be 33,000,000 of dollars; of this the cities and towns will bear 14-72ths, or a trifle less than one sixth, the lands in the country five sixths. The cities and towns will pay \$8,000,000, the country \$40,000,000.

It is objected that under the new system, taxes will not be levied as now, but adjusted according to rental value. I understand, and have made the foregoing argument because I do not think the different method of appraisal would affect the result; it would rather depreciate still more the value of city lands. Let us glance for a moment at the difficulties of fixing such rental values. Take one of the business blocks in Cleveland as an example. We desire to determine the rental value of the lot on which it stands. This must not include any value it may gain by having the buildings on it, or a city around it. It must be, in order to be just, and in accordance with superficial intention of the theory, what it would be if no city was there or ever had been there, and no expectancy of there being.

It goes without saying that such a valuation would be impossible to make. It is not such a one as the theory covertly intend. That theory would have the tax so far exceed the rental value that it would be better not to own than to own such property. Ownership would be like the possession of stocks that are constantly assessed for more than the dividends they bring, with the still more discouraging quality, that the assessments would be annual and perpetual.

The sweeping into the hands of the government of all landed property is the first step of nationalism and the triumph of the principles for which the three anarchists of Chicago died.

To return to the line of argument; if the choice were given manufacturers, few there are who would not prefer paying taxes on the land, rather than on the plant and land also. Take Carnegie's iron works. Their value runs up into millions of dollars, difficult if not impossible to determine. They are located on a tract of barren lands which, if the plant were not there, would be valued at the highest at a few thousand dollars. The same grade of lands in this vicinity are offered without buyers at thirty or forty dollars an acre. If the land on which the works are located are only taxed, it must share equally with all other lands, and instead of being taxed on several millions, Carnegie would have a few hundred or thousand on the tax-duplicate. His land could not be held of higher value because the plant was on it, for improvements are not to be counted. The land alone would be worth no more per acre than the surrounding hillsides.

So far as sharing the burden of taxation, all manufacturers and cities and towns are blotted out, and the lands on which they stand share with the country. What the effect of such "sharing" will be, figures have already shown. The argument continues that the farmer by paying a land-tax escapes all other taxes. The tariff will no longer extort from 40 to 65 per cent on two-thirds of all he has to buy. The federal government has to raise at least three hundred millions of dollars a year for its maintenance. If it is not raised by the tariff then it must be by direct taxation. I have always maintained that instead of the barons of feudalism, descended from the robber barons of feudalism, were better to support the general government by direct tax the same as the State and local. Feeling the tax the people would have a deeper interest in its expenditure, and the squandering of millions and hundreds of millions would not be overlooked in officials as it is at present. Yet we must not forget that this \$300,000,000 represents the toil of a vast army of workers. The treasury is not a purse of Fortunatus to be taken from without becoming exhausted. If the tariff be removed then every taxpayer will have his share added to the list of town, county and state taxes. He will feel the direct burden, and be consoled by knowing how much he is paying, which he at present cannot know. If the taxes he would pay to the local government were heavy, this federal tax would be increased in the same proportion. I come now to the last point, confiscation. If the theory of Henry George does not result in that, it is a failure. To place the entire lands in the hands of the government is its end and purpose. The only practical method of accomplishing this is by a tax so heavy that unless lands are made largely profitable they cannot be held. Of course this would do away with land speculation. In other words, because a few abuse the privilege of ownership, therefore, ownership in lands shall be abolished! To kill a rat the barn is to be burned! Anarchism and the single tax arrive at the same result, the community holding the land in common. The methods differ. Anarchism would go red handed to the goal; Henry George would reach it by the back rooms of a tax, levied in such a manner as to take from those who have, and divide with those who have not; a tax that would bring about a state of society in which incompetency would be pensioned and enterprise discouraged. If the tax on land is more than net production, it is confiscation. No man will hold such land. It would be impossible for him to do so, because he could not pay more than the net proceeds of the land, and if the taxes were placed as high as that he would allow the land to be sold for taxes or, in other words, confiscated.

Whatever may be the honesty and cheapness with which the federal government may be administered in some future century when the theories of nationalism will be realized, we may not know, but we do know that at present we have an expensive government, one which demands at least six dollars per annum of each man, woman and child in the republic. On whatever the tax falls this must be paid. If the internal revenue tax be removed the tariff must be increased; if the tariff be taken off, then the payment falls direct on the tax payer. He cannot escape. He must pay the last farthing, for all he owns is mortgaged to the government which carries the right of foreclosure. I do not write on this question for the sake of argument, which would be most unprofitable, but because I am convinced that the scheme rests on fallacious grounds, and is certain to work irreparable harm, even though never practically applied. It holds out false inducements; unsettles opinions; popularizes the most pernicious principles of the anarchists, and occupies the field to the exclusion of valuable and real measures of public utility.

Berlin Heights, O.

## Darwinism. \*

Mr. Wallace is an eminent naturalist who shares with Darwin the honor of discovering independently the agency of natural selection in the evolution of plants and animals; and whatever he writes on this subject possesses scientific value and interest.

This volume discusses the Origin of Species along the same general line followed by Darwin of whose work it aims to give the reader a clear conception. Without dwelling on his own original contribution to the theory of evolution, Mr. Wallace here meets the principal objections that are urged against Darwin's teachings and conclusions as to the particular means by which the change of species has been brought about. Considerable space is devoted to these evolutionists, who, like Herbert Spencer and Prof. Cope, seek to minimize the agency of natural selection and to subordinate it to laws of variation, of use and disuse, of intelligence, and of heredity. Our author says: "Although I maintain, and even enforce, my difference from some of Darwin's views, my whole work tends forcibly to illustrate the overwhelming importance of natural selection over all other agencies in the production of new species. I thus take up Darwin's earlier position from which he somewhat receded in the later editions of his works on account of criticisms and objections which I have endeavored to show are unsound. Even in rejecting that phase of sexual selection depending on female choice, I insist on the greater efficiency of natural selection. This is pre-eminently the Darwinian doctrine, and I therefore claim for my book the position of being the advocate of pure Darwinism."

Mr. Wallace has had access to Darwin's unpublished notes, and writes from a standpoint reached after thirty years of discussion. This work is full of facts and especially rich in information regarding "the struggle for life," "the variability of species in a state of nature," "the origin and use of colors in animals," "warning coloration and mimicry," "the geological distribution of organisms," and "the geological evidences of evolution."

The optimistic tone of this work is in marked contrast to the tone of those evolutionists who picture "nature red in tooth and claw." Mr. Wallace thinks there is good reason to believe that the supposed miseries and sufferings of animals are chiefly "but the reflection of the imagined sensations of cultivated men and women in similar circumstances; and that the amount of actual suffering caused by the struggle for existence among animals is altogether insignificant." They are spared the pain we suffer in anticipating death; and exempt from this, even in constant watchfulness against danger and flight from an enemy, there is enjoyable exercise of their powers and faculties, unmixing with any serious dread. Violent deaths, if not too prolonged, are painless. The feelings of Livingstone when seized by a lion are referred to. He wrote, in describing the experience: "The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It causes a sort of dreaminess, in which there was no sense of pain or feeling of terror, though I was quite conscious of all that was happening."

Mr. Wallace adduces several reasons for the claim that the popular idea of the struggle for existence entailing great suffering on the animal world is the reverse of the truth. In this he agrees with Darwin, who concludes his chapter on the struggle for existence as follows: "When we reflect on this struggle we may console ourselves with the full belief that the war of nature is not incessant, that no fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy survive and multiply."

In the last chapter of this work, "Darwinism Applied to Man," facts are brought forward which, as presented, amount almost to a demonstration that man, in his bodily structure, is the culminating development of lower animals. In his possession of rudimentary parts which are functional in some of the mammals, in the numerous variations of his muscles and other organs agreeing with characteristics which are constant in some apes; in his embryological development, identical in character with that of mammals in general and closely resembling in its details that of the higher quadrupeds; in the diseases which he has in common with other mammals, and in the wonderful approximation of his skeleton to those of one or other of the anthropoid apes, we have, Mr. Wallace holds, an amount of evidence which puts the derivation of man from the lower animals upon an impregnable foundation that further knowledge can only strengthen. "The evidence of such descent," he remarks, "appears to me to be overwhelming and conclusive."

But Mr. Wallace argues against Darwin's conclusion that the mental and moral faculties of man have been derived from their rudiments in the lower animals in the same manner and by the action of the same general laws as his bodily structure has been derived. "Because man's physical nature has been developed from an animal form by natural selection," says Wallace, "it does not necessarily follow that his mental nature, even though developed *pari passu* with it, has been developed by the same causes only." Man possesses, he believes, special faculties which point to the existence in his nature of something not acquired by natural selection and not derived from his animal progenitors.

In three stages in the development of the organic world some new cause or power has come into action. The first was the change from inorganic to organic when the earliest vegetable cell, or the living protoplasm out of which it emerged, first made its appearance. The next stage was the introduction of sensation or consciousness, which distinguishes the animal and vegetable kingdoms. The third stage is marked by the appearance of those intellectual and moral qualities in man which raise him farthest above the brutes and make him capable of indefinite improvement.

These three stages of progress, Mr. Wallace maintains, point to an unseen universe, "a world of spirit, to which the world of matter is altogether subordinate." To this spiritual world he refers the complex forces gravitation, cohesion, chemical force, radiant force and electricity. In this realm of unseen causes originated the progressive manifestations of life in the vegetable and animal world, and especially in the intellectual and moral development of man. Not that there

\* Darwinism. An exposition of the theory of Natural Selection with some of its applications, by Alfred Russell Wallace, LL.D., F. L. S., etc. With maps and illustrations. London, Macmillan & Co. and New York, 1889. For sale by A. C. McJurg & Co., 117 and 121 Wabash Ave., Chicago. Pp. 478. Price, \$1.75.

has been any "infraction of the law of continuity in physical or mental evolution." At each of the stages of progress indicated, change has occurred by the operation of causes of a higher order than those of the material universe; "a change which may be none the less real because absolutely imperceptible at its point of origin, as is the change that takes place in the curve in which a body is moving when the application of some new force causes the curve to be slightly altered."

Mr. Wallace concludes this instructive and suggestive volume with this statement: "[The Darwinian theory] shows us how man's body may have been developed from that of a lower animal from under the law of natural selection; but it also teaches us that we possess intellectual and moral faculties which could not have been so developed, but must have had another origin; and for this origin we can only find an adequate cause in the unseen universe of Spirit."

## Gondiga Punishment.

To the Editor of the Religio-Philosophical Journal.

When we shall have passed from this mundane life and find ourselves present in what we call the spiritual form, what will determine the degree of our reward and punishment?

"With fear and trembling" the writer takes hold of this subject to develop his views upon it. He would have it understood that he is not "rushing into print" with evanescent thoughts which may expand "into thin air" if not at once committed to writing, but he wishes to present a conclusion that he has reached after many years of reflection. He will attempt to establish the following proposition: No one will ever be punished or rewarded for anything done in the physical body when he has passed to the spiritual; but he will be punished or rewarded in accordance with the condition in which he may be found in spirit life.

Let us develop my proposition by passing from the simple and known to the complex and unknown. If I am present at a funeral and amidst the anguish of the mourners I laugh, those who are present are shocked at my indecorum. They say I laughed in an assembly of people where relatives were stricken with sorrow. The expression that I laughed is correct in the conventional sense in which it is used, but suppose they should learn that I was afflicted with a nervous disease which caused me, under all circumstances, to express great sorrow and anguish of mind by an outburst of hysterical laughter, would they not forgive me for my seeming rudeness? Nay, would I not have manifested to them a warm degree of sympathy and thus have gained an additional share of their affection? Still, I laughed in both cases. Why this difference of results? The answer, somewhat fully given, would be that an exuberance of merriment, no matter whether accumulated from feelings of delight or a sense of the ludicrous, usually manifests itself in that facial form of contortion called a laugh. Grief takes on an expression very different. That, inasmuch as I laughed, the friends thought I laughed either because I was amused or delighted; but when they found that my laugh was the result of sympathy they no longer looked upon me with contempt. Then it was not the manifestation, but my actual condition which should have affected them. They would have felt offended had I been indeed amused by that which so grieved them.

Spies were sent abroad in Russia to detect enemies of the czar. Many were executed because of expressions indicative of their dislike of the chief ruler. They were not executed, however, for conscious of these expressions (when we speak technically), but because of what they really thought and felt. A groan is not the pain, but is the manifestation of the pain.

Now all of this is true with regard to our actions in general. A low, base, degraded nature will commit crimes which lie in the direction of his perverted morals. Exactly in analogy with the illustrations above given are his crimes, the exterior manifestation of his bad morals. Now what is true in one case of this kind is true in all.

Before reaching our climacteric proposition, it may be well to consider a few apparent exceptions to the rule, which on consideration will be found rather to illustrate than to disprove it. It may be said that it is no crime against the laws to think treason, and its commission, alone, will be punished. True, but we are now speaking of conventional law, which from its very nature (the protection of society) has nothing to do with our theorem. He who indulges treasonable feelings hurts no one but himself, politically speaking, and hence he is not punishable by laws. But suppose I am insulted and have a strong desire to strike the offender; will I be just as guilty if I entertain this feeling and refrain from the act, as if I struck him? The answer must be that the desire to inflict the blow may be a trifling peccadillo and has nothing to do with the feeling which restrains it. The animus would in such cases be the same; that is, whether you struck or not. But a new element arises. To refrain from indulging your evil propensity, while it does not alter the propensity itself, is nevertheless an independence of a certain dignified feeling, which is a virtue without reference to the animus of evil concerning the desire to strike.

In short, in every instance, the act is but the manifestation of the real condition of the spirit within. Refraining from its indulgence is a virtue in most cases, but has nothing in common with the animus itself. To emphasize our theorem further, suppose an individual to spend a decade of years in the vilest of crime. At the end of that time, suppose he awakes from a long sleep; he starts with horror when he looks back upon the crimes which he has committed; he suffers perhaps great torture at the thought. At this moment, then, observe that the man is not an evil man; all you can say is he was evil. It will be very hard for some to appreciate this point, but it is necessarily a truth. The argument that society would still punish him is foreign to the point. If he is indeed such a man as we are now supposing him to be, he is pure and innocent and should not be punished, since the punishment would be unjust. I know that the supposition is nearly impossible that ten years of wickedness could be followed by such a transformation; yet suppose it could be, for argument, and we shall have a very hard case followed by exoneration. The proposition then in its extended sense is that when this life is ended we shall come forth either as dark, evil spirits, as pure, innocent beings, or as some compromise between these conditions. We shall then be accepted at just what we are and not on account of what we have done. As he who has groaned loudest and longest is not necessarily the one who has suffered most; or he who has laughed most is not necessarily the one who has been happiest, nor as he who has worn the most sanctimonious face has not necessarily been best; just so does it not follow that he who has committed



the greatest crimes is, at a later period, worse than he who has not committed any.

The true method of living, then, is not simply to avoid the expression of evil, but to avoid the evil even in the remotest thought. To endeavor to cultivate within ourselves a love of all that is great and noble. Thus will we never find the expression of evil necessary in any instance. To go on thinking and doing evil with the intention of repenting is a solecism. Repentance is not mechanical, but is the result of self-purification.

Concordia, Kansas.

B. R. ANDERSON.

## Woman's Department.

### WOMANHOOD IN A CHRISTIAN LAND.

It is a constant theme of self-glorifying congratulatory among orthodox ministers, to cite the marvelous progress in arts, sciences and material prosperity wherever the Christian religion holds leading sway. And especially what a wonderful lever Christianity has been in lifting woman to her present high position out of the degradation and bondage that was her lot under pagan rule.

England and America are the two Christian nations par excellence, and here woman should shine in undimmed lustre in her elevated position; and not alone, surely, in the exceptional homes where plenty rules, but in the humblest dwellings of those having equal heritage in the kingdom of the humble Nazarene, who gave the right hand of fellowship to the very poorest he could find. Let us see: In a recent report of Mrs. L. M. Barry, one of fifty men and women workers sent abroad by the Scripps newspaper league to examine into the status of working people abroad, thus writes of the condition of women workers in England:

"From Birmingham I went about fifteen miles to Dudley or what is known as the black country, and it is rightly named, both in the appearance and condition of its people, a blacker, more dreary life could not be conceived. It is the property of Lord Dudley. The ill-fated Johnstown of Pennsylvania, did not present a more pitiful appearance after its fearful disaster than does this landed property of a lord. Land robbed of its God-given treasures and gone to swell the coffers of those who fail to be thankful for the gift. Homes—no, that is not the proper name, are broken, tumbled down, rickety, unsafe hovels in which the poor people live, a mockery on the sacred name of home."

"The country is divided into little hamlets bearing such baroque names as 'Thibbetta's Garden', 'Cinder Bank', 'Primrose Hill', 'Nether-ton Ruins' (very appropriate), 'Crodley Heath', etc.

"A description of one of these places will suffice for all. Thibbetta's garden is a miserable, grimy, dirty place, with little hovels built along its one foul-smelling street, over which all sewage matter from roof and kitchen has cut little ditches. At the back of every dwelling, and included as a part of the rent, is a forge with fireplace sufficient for one or more anvils. Here, at these anvils, the women and children of this poverty-stricken locality, stand day after day, until months roll into years, and years into a lifetime, swinging hammer and tongs, welding into every nail and every link of chain their health and happiness. The doleful sound of hammer and anvil, used by the mothers, is welded into nerve and fibre of the unborn babe, and after its birth it is lulled to sleep by the same mournful cadence, as its little body rests on the big bellows or swings in the rattle cradle that hangs from the rafters.

"Nails, such as are used in the bottoms of ships, hobnails for heels and soles of shoes, and chains of different sizes, Nos. 2, 3, 4, and 5 are the sizes made by these women, some of whom are over sixty years old.

"The iron rod is brought from the factories in coils and the women have to straighten it out preparatory to using. They get one hundred and twelve pounds at one batch. They are allowed eight pounds for waste, and must be accountable for the balance.

"Chainmakers, by working steadily, make eighteen pence per day, which equals thirty-six cents American money. The rent of a house of two rooms, with forge and two anvils, is 2-91 per week (sixty cents). One good woman, of whom the clergyman who accompanied us spoke very highly, said she had lived in one house and worked at one forge for seventeen years, and in that time no repairs had been made except such as were paid for out of her own earnings. The husbands and fathers of these chain and nail making women are miners, working for such a miserable pittance that it is absolutely necessary for the mother, wife and daughter to live this cruel life.

"Stepping into smoky, dreary London, we see full as much misery of another description, for in one was the hopelessness of work, unremunerative toil, while in the other was the despairing cry of the unemployed. London has 196,000 paupers and many of them would gladly take work if it could be had."

Let the reader, holding this horrible picture of human misery and degradation, in imagination, step into a hall thronged with well-to-do people of this highly favored Christian land, and listen to the glib-tongued eloquent periods of sleek-faced ministers, telling what the Lord has done for their nation's glory and profit; how he has blessed them with overflowing abundance of all good things, in their homes and churches, and in all their surroundings being under the fostering care of his over-hadowning providence. And now, cast their eyes on the heartrending degradation and slavish condition of their tortured sisters in that nearby disgraceful blot on their Christian civilization, the "black country?" Oh, no—the poor heathen in far away lands! Not a thought given to the direful wrong inflicted on these women and little children, doomed from the cradle to lives of hopeless, pitiless drudgery, with not one gleam of sunny recreation or healthful rest in all that terrible round of ceaseless toil to the grave, that a titled idler, with a robber's clutch on the land, may live in luxury on the toll levied on their earnings.

Is it not the veriest mockery to prate of being followers of the Great Teacher whose whole mission on earth was to proclaim the Brotherhood of man and Fatherhood of God, and whose doctrine of religion was rounded in doing good? What of the uplifting power of God's Christianity in elevating woman out of the deep slough of cruel bondage in pagan lands? Can any heathen country show womanhood more degraded, more cruelly enslaved, in more of pitiless suffering, more of absolutely hopeless misery? If Jesus were walking the earth to-day, would he not hasten to render comforting help to those down-trodden victims of damnable wrong, and shower his bitterest denunciations against those who pour out long prayers in his name in the temple while shutting their eyes to the sufferings and wrongs of their brothers and sisters only just across the way? If Isaiah were here to note the

enormous wealth lavished in worse than useless luxury and extravagance—wealth in chief part drawn from the unrequited labor of such victims as those of the "black country" how well he might cry his fierce and awful denunciation: "To what purpose are your costly churches, your organs pealing to empty lip worship, your choirs of paid singers, your rounded periods in the pulpit, your endless prayers and songs of praise to me?" saith the Lord. "Give to the toiler his right hire; seek justice; relieve the oppressed; judge the fatherless."

Before those calling themselves Christians can make good their claim to being the up-builders of humanity, they must lay aside their creeds and ceremonies, and dive to the core of the wrongs and oppressions that make possible the horrible state of misery and degradation of those crushed human souls in that "black country," and use their whole influence to have their down-trodden brothers and sisters lifted to a more just plane of living. Till their Christianity runs into that groove it will savor naught but in name of the religion taught by the Nazarene they claim to worship and follow.

North Dover, Ohio. W. WHITWORTH.

### Mr. Woodcock and the Dagg Mystery.

The singular account of strange phenomena published in the JOURNAL of December 7th is provoking much comment in this country as well as in Canada. We then stated that we had reason for believing that it was not written merely as a sensation, and expressed no opinion as to its truth or falsity. It would not be wise to endorse or deny that of which we personally know nothing. Following is a later editorial clipped from the Brockville Recorder which first published the article in question:

Probably the most talked of man in Brockville, at present, is Mr. Percy Woodcock. His reputation as an artist is considerable and is higher abroad than in Brockville, but we are of the opinion that had he the genius of the most celebrated painter of this or previous ages, he could not have won the notoriety that his recent trip to Clarendon has gained for him. The great "Dagg mystery" has even taken a second place, and one hears little else talked about town but Mr. Woodcock, and all for what? Simply because Mr. Woodcock holds opinions on certain points differing from those of the majority. It has been known to a good many, for some time, that Mr. Woodcock has been a student of and a believer in psychic force or what is commonly called Spiritualism, but it was not until he ventured to give an opinion on the cause of certain mysterious occurrences that took place in Clarendon, at the home of one George Dagg, that the storm burst on his devoted head and he is called by some a crank, by some an idiot, by others a man very careless of the truth, and by still others he is said to combine the whole three attributes. For some time previous to Mr. Woodcock's visit to Clarendon, various reports had been published in the newspapers concerning these mysterious occurrences but they excited little comment until Mr. Woodcock visited the place and brought back a circumstantial report of the occurrences, supported by an array of evidence that has not yet been in any degree disproved, that the public was at first roughly startled, then incredulous, and then the whole matter is explained away with the statement that Mr. Woodcock is a Spiritualist, with the inference that such being the case nothing he may see and report on this subject is worthy of credence. Now, while we are free to admit that Mr. Woodcock's report of the mysterious occurrences would be more convincing to most of us if it were not known that he would be naturally inclined to attribute the developments to psychic or spirit manifestations it is nevertheless evident to fair minded observers that those who discredit his statements and his deductions should do either one of two things, disprove the statement of alleged facts or, admitting them, account for them on some other basis. Mr. Woodcock is known as a gentleman thoroughly upright and cultured, neither a liar nor a fool, and we can conceive of no object he could serve in publishing what he saw and heard further than a desire to add to the elucidation of what he considers as a science.

While we do not agree with Mr. Woodcock's conclusion we, from an acquaintance with him extending over a period of fifteen years, are disposed to give him credit for honesty of purpose and must at the same time admit that though he may be led away by a delusion he is in the company of some of the brightest scientific minds of the age. That there are forces in nature we do not yet understand is quite probable, and that there are things happening every day that we cannot account for is beyond the shadow of a doubt.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

ESSAYS, DOCTRINAL AND PRACTICAL. By fifteen clergymen. With an introduction by H. W. Thomas, D. D., Editor of the JOURNAL. D. D. Pr. of the Benedictine College. Boston: Universalist Publishing House, 1889.

This is a timely book, written by fifteen very able men; men who are catching gleams of the coming dawn. We sympathize with their purpose, but deplore, if we can be understood in the use of this word, their methods. Reformers are too apt to be iconoclasts; too apt to show a bad spirit in their attempts to remove error and reform abuses. They are too apt to be censorious where they should be charming. Denounce a wrong, declare to the right, but pity those in darkness. Such was the tone and tenderness of the Master; such is not always the spirit exhibited in the productions of these fifteen functionaries of the new faith.

Why is it necessary to be always denouncing the orthodox church? Why should we enquire at all? Where did we get authority to say that we have found the truth, the whole truth, and nobody else has it? Is there not just as much liberalism among liberals as anywhere else? We regret to say that there is much in this book to give us a better insight into the question in the affirmative. The thing to do is not to condemn, but to clarify; not to denounce, but to endeavor to let the rays of goodness and truth light the universal darkness. To the broad mind and the broader heart there is not a single formulation of truth in the past but what has, underlying its apparent falsehood, a gem from the diadem of wisdom. We must remember that God is the universal adaptation, and this love has descended to meet the wants of the race as those wants have changed through man's varied experience. Re-ject not, condemn not, but sift, see and appropriate what time has consecrated as true; verify all truth, and then let it be subverted under the living present, and we shall soon find the "Son of Man" again walking the earth, teaching the brotherhood of man and the Fatherhood of God.

We have purposely omitted an analysis of these "Essays." Our preference might seem invidious or partial. We cannot close this short notice, however, without giving an extract from one of the ablest of these discourses. We give it because it almost senses

the "trend" of the JOURNAL: "The Fatherhood of God, the brotherhood of man, the conviction of immortality, the supremacy of duty, the superiority of that kingdom of God which is not meat and drink, but righteousness, peace and joy, these truths find an inward response that recognizes the moral authority of Him who gave them."

We hope this work will have a large circle of readers. It merits recognition and is in the line of the new thought now struggling for expression in the new faith which the true are seeking everywhere.

### New Books Received.

Glimpses in the Upper Spheres. By Luther B. Marsh. Buffalo, N. Y.: Chas. A. Wenborne. Price \$1.50.

The Tartarian Age. By Paul Montegazzi. Translated by W. A. Nettleton and Prof. L. D. Ventura. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price \$1.25.

The Law of Husband and Wife. By Lella Josephine Robinson, LL. B. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price \$1.

### Magazines for December not Before Mentioned.

The English Illustrated Magazine. (New York.) A most attractive number appears for December. From Moor to Sea is an illustrated article by Grant Allen. Mme. Guizot de Wit's short article on French Glitch is characteristic of the author. Hugh Thompson has an illustrated poem. A Modern Problem; Yuletide; Poachers Furred and Feathered; and At the Close of a Year, are attractive reading. Mary Vernon has a story for children.

The Unitarian Review. (Boston.) A rich table of contents is offered for December. Francis E. Abbot contributes Scientific Theology the Ground of All Religion, and Celia Parker Woolley, the Effect of the Higher Education of Woman on Her Religious Belief.

Our Little Ones and the Nursery. (Boston.) The usual pretty stories and illustrations appear this month.

The Arena. (Boston.) Number one of volume one of this monthly is received. Rev. Minot J. Savage contributes the opening article and is followed by articles from Prof. J. B. Buchanan, Rabbi Solomon Schindler, etc.

The Home-Maker. (New York.) The Christmas number of this monthly contains articles from prominent writers upon useful and instructive topics.

Also:

Sidereal Messenger, Northfield, Minn.

The Unitarian, Ann Arbor, Mich.

The Path, New York.

Buchanan's Journal of Man, Boston.

Phrenological Journal, New York.

Frank E. Hensh & Co., Brattleboro, Vt., have just issued the Health Calendar for 1890, a handsome wall book of 60 pages, 9x12 inches. It revolves on a rod and gives a bill of fare for each day in the year and hundreds of healthful recipes. Price, mailed, 30 cents.

### Niagara Falls.

In the summer of 1888, Mr. Charles Graham, of New York, one of the best of the country, produced a water color of Niagara Falls, remarkable in its accuracy of drawing, in its marvelous coloring, in its masterly handling of tones and effects, all of which have been perfectly reproduced. As the point of view of this picture is near the Michigan Central station at Falls View, and represents the vestibule limited train at that point in the foreground, it obtained possession of the water-color and the copies made therefrom. The latter are printed in color, 15x22 by 22 inches, upon paper 22x28 inches in size, and when framed cannot be distinguished from a genuine water-color save by an expert.

You bear no advertising, save what is involved in the title, "Michigan Central Train Passing Niagara Falls." A limited number of them will be furnished to the public at Fifty Cents each, which is every much below their commercial or their artistic value. They will be securely sent by mail upon a paste-board roll, without extra charge, but not more than two copies will be sent to any one address. Address, with postal note or post-money order for the amount, O. W. Buggles, General Passenger and Ticket Agent, Chicago, Ill.

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home is a familiar tale to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commission's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

### FROM OVER THE BORDER, OR LIGHT ON THE NORMAL LIFE OF MAN.

BY BENJ. G. SMITH.

The author of this work, which is just from the press, is well known to many readers from his frequent articles in leading Periodicals. The book has the form of a novel and presents with rational consistency the writer's theory of the life over the border. 288 pages, 16mo price \$1.00; postage 7 cents extra.

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The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true spiritual connection between God and Man, and the Soul and the Stars.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life; Barlow's Voices, and Immortality, are excellent. Angel Whisperings for the Searchers after truth, by Hattie J. Ray is a volume of bright gems of thought.

The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at large is startled by the unreliable statements of Maggie and Kate Fox.

The Records of a Ministering Angel, by Mary Clark.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

A new edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by the same author.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit-world.

The Arcana of Nature, Physical Man; and Studies in Psychic Science, lately published by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle.

The complete works of A. J. Davis. Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Beyond the Gates by Miss Phelps is a combination of the literary and spiritual. This popular author has for her latest work Between the Gates, a continuation of her delicate style.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer. This work is destined to sell well as it meets the demand of a large class of inquiring minds.

The Way, The Truth and the Life, a handbook of Christian Theosophy; Healing, and Psychic culture, a new education, based upon the ideal and method of the Christ, by J. H. Dewey, M. D.

The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D. and Edward Maitland.

Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Spiritualism in accordance with the request of the late Henry Seybert, a work that has attracted much attention.

A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond saw at Cassadaga Lake; also, An Addendum to this Review.

D. D. Home: His Life and Mission, by Mme. Duglas Home. Spiritualism as demonstrated by D. D. Home gives a serenity of mind that death cannot destroy. The work is one of the most valuable additions to spiritual literature that has been seen for some years.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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CHICAGO, ILL., Saturday, December 21, 1889

For the purpose of advertising and bringing the RELIGIO-PHILOSOPHICAL JOURNAL to the attention of thousands heretofore unfamiliar with it, the publisher will send it Four weeks free to any address received during the remainder of the year 1889.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

The Publisher is prepared to send out a million copies within the next six weeks. HELP HIM TO DO IT!

## After the Battle—Congratulations.

From the large accumulation of congratulations and opinions on the outcome of the libel suit brought by Henry J. Newton in the name of Eliza Ann Wells against the editor of the JOURNAL, four are hereinbelow published as portraying the opinions of representatives of different vocations in life. The business world is represented by Mr. Rathbun, journalism by Mr. Lakey, science by Prof. Buchanan, medicine by the Spiritualist rostrum by Mrs. Hyzer. These views are published not because of the satisfaction the editor receives from them—which is great, he freely acknowledges—but to give the public, and especially the Spiritualist public, a fair showing of the verdict of those whose opinions are valuable, as coming from Spiritualists and representatives in their several fields. These opinions clearly show the drift of intelligent spiritualistic sentiment; that the days of fraudulent mediums and charlatans are numbered; and that a brighter day for honest mediums, accurate investigation and rational thought has dawned at last—and none to soon. Mr. Milton Rathbun, a life-long Spiritualist of New York City where he is widely known and beloved as a model man in all the walks of life writes, under date of December 13th, of the Wells case: "What a fizzle! The worst back down that one could possibly imagine. You have an opportunity now to give the people some very suggestive lessons which they should remember a life-time. Mrs. Rathbun joins me in regards."

CHARLES D. LAKEY.

Under date of Dec. 14th, Mr. Lakey writes: "Your summing up of the Wells case would do credit to any lawyer however illustrious. Your publication of Benn's irrelevant questioning and the argument with the court must show to all who care to know, that while you stood ready and anxious to go to trial and prove the truth of the alleged libel, the plaintiff did not dare meet the issue. Any individual who shall attempt to defend the course of the prosecution after reading the minutes of the court published by you will only display his idiotic stupidity or downright dishonesty. The finale of this suit is the death-knell of bogus materializers. From this date their séances cannot be made to pay. Heaven bless you! All men who work with God come sooner or later to victory."

DR. J. B. BUCHANAN writes from Boston on the 14th, as follows:

"Let me join in congratulations on your success at New York which, however, was well assured by the justice of your case."

"Your opponents either displayed their imbecility, or, if they understood the situation, played their game to avoid a suit and make an issue on which to appeal for the sympathy of credulous Spiritualists. Their case did not require any such demand as they made on the jury, which implied that you wished to demolish the materializing phenomena. Whether that was stupidity or cunning may be questioned—probably both. While giving you hearty thanks for the vigor with which you have performed a duty from which others shrink, I wish to suggest the importance of showing the public very plainly that your opponents have dodged the issue because they had not the courage to meet it, and are trying to make a false issue before the public."

MRS. F. O. HYZER.

It is hardly necessary to say of one so universally known as Mrs. Hyzer that she is one of the finest mediums and most eloquent lecturers in modern Spiritualism; for more than twenty-five years she has stood in the front rank and her inspirations in poetry and prose have carried comfort, strength and conviction to tens of thousands. From her home at Ravenna, Ohio, under date of Dec. 13th, Mrs. Hyzer writes:

"I write to-night under the irresistible influence of an enthusiasm that before I can sleep would express congratulation not only to God's world-redeeming truth but to yourself and our van-guard co-laborers in the work of exterminating the pests infesting Spiritualism. I feel a spring-time glow in my heart to night, something like that awakened by the robin's first notes heralding the coming spring while the chill still lingers in the air and winter tardily prepares to leave. The JOURNAL of Dec. 14th came to-day and I have just finished perusing its report of the greatest victory you have in any one direction scored for Truth and Justice. I must express to you the deep sense of gratitude which swept into my consciousness as I read how successfully had been vindicated the course you have so long been pursuing in behalf of a Cause to which all the best energies of my life have been devoted for more than thirty years. I felt that I could not be denied the privilege of being one of the first of the multitude of those who have watched your devotion to the truth they revere and who now will hasten to send you their expressions of grateful approval and rejoicing...."

Mrs. Hyzer adds much more, too eulogistic for publication. We desire our friends to realize that the victory belongs to Spiritualism and not to us. We desire that their newly awakened hope of a better day for the cause, their fresh courage, will not be allowed to weaken after the bloom is off the present victory, but that they will prepare for the rich harvest which follows the blossoming; that they will do their duty as well as we know we have done ours, and carry Spiritualism to the exalted position and influence it deserves.

## Responsive Sentiments.

Light, for November 16, shows its deep interest in the JOURNAL's agitation of organic effort by devoting two pages to the subject, mostly extracts from editorials and contributions in these columns, prefacing them with the remark that it "makes no apology for recurring to this most important subject." Quoting our extract from Epes Sargent, Light adds:

"No better witness could be called than Epes Sargent. He fully recognized the paramount necessity of the scientific method of investigation, but he would have protested as stoutly as ourselves against narrowing down investigation, as some would seek to do, to what are called the objective or physical phenomena. He was deeply religious in his nature, and some papers of his in the Banner of Light, entitled 'Devotional Spiritualism,' together with a manuscript volume of excerpts and original matter, collected with a view to prepare a service-book for the public worship of Spiritualists, show how he grasped the great truth that Spiritualists must be spiritual. A man may spend a long life in collecting evidence for the reality of certain phenomena and at the end of it drop into his grave a melancholy instance of a wasted existence. It passes our comprehension how some warm advocates of the truth of Spiritualism never seem to see that the most cogent evidence of the action of a force cannot lead them to the conclusion which they build upon it. If by rappings our attention is attracted, we must go on to know what these sounds mean. In many cases we shall fail to find a coherent meaning in them. If we are so fortunate as to get a step in advance, we have by no means done with our perplexities. For we then come face to face with the great question of identity. Are these signals the work of the intelligences that profess to make them? Our answer to that question will solve or fail to solve for us the real crux of Spiritualism. And the answer is so far from being discoverable on the phenomenal plane that we must penetrate to the plane of morals, of ethics, and even of most interior religion before we can find an adequate solution."

If every rap or movement of our furniture was assuredly caused by one of our departed friends—a statement that needs only to be made to show its weakness—If every communication so made were demonstrably true and trustworthy—and again the rashest of us would hesitate to affirm so much—if the return to us of our lost ones were as assured by these material means as it is assured-

ly not—we might find in the circle-room our Mecca beyond which none need seek to go. But in view of the perplexities that beset our every step in advance; in view, further, of the fact that even an assured communion with our dead need be no more than a sublimated form of selfishness, we must seek for something more. Both on the lower ground of perfect evidence and on the higher ground of our own spiritual development we must mount to a higher plane. The divorce of Spiritualism from religion will leave the former a mere husk and will deprive the latter of her most efficient support. For, in these days, religion cannot lean on faith, as once she did. And we have already seen what Spiritualism may come to when it descends from the moral plane into the gutter where fraud and folly run their unholy riot. In the fact that un-learned beings wield an unknown and unmeasured force lies the real danger. To safeguard this intrusion on our plane of thought and on our lives in the world by every mortal means, is a plain duty."

\* Our esteemed contemporary is mistaken in locating Mr. Sargent's admirable paper. The series appeared in the RELIGIO-PHILOSOPHICAL JOURNAL beginning with March 9, 1878, and ending May 31, 1879. The papers were highly appreciated by the few, but not as generally as they would be now. Shortly before his translation, Mr. Sargent told us he had arranged the matter for publication in book form and hoped the time would come when its appearance in that shape would be warranted. It begins to look as though his hope would be gratified.—ED. JOURNAL.

## Our Contemporaries on Organization.

The RELIGIO-PHILOSOPHICAL JOURNAL is agitating the question of organization, and the published opinions of many leading Spiritualists are favorable to the movement. We cannot understand how any one having the good of the cause at heart could oppose such an effort as it is assuredly the basis of future successful work.—Carrier Dove, November 30th.

Organization is again on the tapis. The RELIGIO-PHILOSOPHICAL JOURNAL recently opened the ball in an editorial, which has been favorably responded to by several contributors. No doubt when the right chord is touched it will go vibrating through the Spiritualist world like an electrical pulse-beat. We wonder who will strike it.—The Better Way, December 14th.

If nearly 100 published responses means "several," we wonder what number would be considered many. We also have a large number more on file for publication and others are daily coming in. That there is a profound and rapidly growing interest in the subject is clearly shown. It takes time to clarify and concentrate public sentiment on such an important matter. The need of organization is quite generally conceded, the obstacles are chaotic thinking, fear that in some inexplicable way personal freedom will be bridged—an unnecessary fear—timidity of many to openly express their convictions at present, materialistic and theosophic poison, the opposition of the commercial class who realize that with organization their way will be greatly abridged, apathy and indifference. These and other obstacles which have grown into the Movement must be met and overcome; and they can be overcome by persistent, patient effort. Will the Better Way, Carrier Dove and other papers earnestly co-operate with the JOURNAL in deepening and spreading the agitation? "The right chord" may not only be "touched" but played upon eternally, and its vibrations will not arouse those whose souls have not been attuned to responsive harmony. Here lies the work of the Spiritualist press. Will it be done? That "chord" will not be struck by any one individual; it will be, rather, the gradual attainment of a great body of intelligent and good people; people having a common standard of ethics, keen moral sense, and willing to sink intellectual differences where moral questions are not involved. As journalists, let us be able to say we have done our part and acted up to our convictions. Let us stick to our profession as journalists in this effort for organic life, thereby preserving our right of full expression independent of all personal interests which would grow up were editors to assume or attempt to assume leadership in the Movement. When the hour comes the man—or woman—will appear. Let Spiritualist editors do the duty that lies nearest to hand in this great matter, trusting in the combined wisdom of the two worlds to so shape the energies and forces evolved that Spiritualism will be exalted and man made happier.

## "Miracles of To-day."

Is the heading under which the Christian Union publishes, without note or comment, this question from a correspondent:

"Thanks for your invitation to send a postal. I often wanted to do it. Last winter when you were talking about 'miracles,' I actually wrote a note, but had not courage to send it, to ask why we don't put the questions in the present time—not did miracles occur, but do miracles occur? I know that they do, but are shoved over or kept in the background because 'people would think, you know.' Do you give us something about miracles in the nineteenth century. You will find plenty that are well attested if you hunt for them."

Evidently this querist had in mind the facts of spirit presence and power, "the gifts of healing," the "speaking in unknown tongues" and well proven occurrences of our day—all of which also occurred in Bible days. Orthodox readers of that book hold these narrations as miraculous in the theological sense,—that is, as occurring by a suspension of natural law, whereas they were proofs of spirit influence and of man's own spiritual powers, natural and wonderful but not miraculous.

A great host of thinking persons have deep and earnest interest in these things, but have "not the courage to . . . ask" about them or "to put in the present tense" this miracle question.

There probably is hardly a church in broad land, of any denomination, some of whose members do not speak with bated breath to each other, always in strict privacy, on these things, and thousands of personal experiences which the narrators feel are glimpses of light from the spirit world, are told in trembling whispers behind closed doors. The clergyman in his pulpit glorifies the miracles that did occur in Judea long ago, but is silent touching like events of to-day or makes them matter of senseless ridicule. Get him into his study and his soul is full of eager questioning, his heart throbs and his lips tremble as he gives his own strange story of heavenly visitants. The religious press is silent or sneering in most cases, reasonable and fair in but few. Even the Christian Union, with its noble aims and large thought on sundry other matters, is not ready to respond to the wish of its querist and tell frankly and fairly of things that do occur now, like things which did occur in apostolic days and among the Jews.

Never was there a time when spiritual experiences were thought of and talked of so much as to-day. Never a time when so many hungry hearts and waiting souls were full of earnest expectancy of light from the spirit world—all this in strictest privacy.

It is a singular state of things, but it cannot last forever. The barriers must and will break away. They are breaking now. "Nothing is hidden which shall not be revealed," and when these whisperings with closed doors become voices in open day they will be like the sound of many waters as the rising flood sweeps away the rubbish in its path. Let us have the courage of our convictions. Every frank and free word weakens the barriers, and when they break, the waters of life will have free course to heal and purify wherever they go. If the private and personal experiences of spirit-presence and of psychic powers were written out we might use the language of the old Hebrew hyperbole and say: "The whole world would not contain them."

## Rome Hates Free Speech.

The usually quiet town of Axtel, Kansas, was recently the scene of a tumultuous riot and all within the walls of a church. It was an outcome of a feud between the Catholic and Protestant population, in which the former were undoubtedly the aggressors; it was more—it was a high-handed attempt to throttle free speech and is an inkling of what may be expected when America is made Catholic (?) One Rev. J. G. White of Stanford, Ill., went to Axtel and occupied the Presbyterian church one evening, having for his theme "Romanism not of God." The edifice was crowded and at the conclusion he gave notice that on the following evening he should speak on the subject of "Anrilcular Confession Exposed."

The Catholics, who are quite numerous in that locality, threatened that the lecture should not come off. The following day a hundred citizens, including business men, got together and resolved that free speech should not be disturbed; that Mr. White should speak as he had advertised. Thursday night came and the church was soon filled. The speaker a man somewhat advanced in years, but to all appearances utterly insensible to fear, arose and after submitting several propositions, proceeded with his lecture.

Now the Romanists are very sensitive about "Anrilcular Confession." It comes too near home. It is something they have to endure, for they can't help themselves if they wish to remain faithful to mother church. They can stand most anything but the truth—they do bate to have the truth told about any of their practices. So Mr. White had spoken but a few minutes when one Michael Brennan arose to interrupt him, and the City Marshal ordered him to sit down. The speaker went on and a few minutes later one Conway arose and began to speak. He too was ordered to silence, when a big mob at once made a rush for the speaker, but were turned by a special police, who drew their blisses and revolvers. Fists were freely used and several were knocked down. A young man by the name of Madden, a reformed Catholic, against whom the Romanists had a special spite, was severely wounded about the head and would have been killed had his assailants not been overpowered. Mayor Sittler was present and in the name of the city demanded peace, and soon after the meeting was dismissed.

The excitement was at fever heat the next day and all business was suspended. There was great indignation on the part of order-loving citizens that freedom of speech should be denied to an American citizen and they declared that Mr. White should have a hearing, and being a man full of pluck he agreed, on invitation, to deliver his lecture in Barnes Hall in the afternoon, and the Catholics promised him protection. The Catholics emphatically declared he should not, and Mayor Campbell fearing there would be trouble telegraphed the state of affairs to the Governor who promptly sent a detachment of the State militia to suppress any riotous interference with the lecturer who delivered his address according to arrangement.

Four of the ringleaders of the church riot were arrested and taken to the county jail. "Their actions," says a local paper, "are condemned by every person in favor of law and order and they will receive the penalty of law in due time. It is not a question of Catholics versus Protestants, or of natives versus foreign born citizens, but a question of mob law versus civil rights that is before the people and the quicker it is settled and for all time, the better it will be for us all."

## Spirit of the Secular Press.

The following from the Detroit (Mich.) Journal reflects the attitude of the secular press very fairly. It is an attitude full of encouragement to Spiritualists and psychic researchers. It amounts to this: The confessions and recantations of the Fox sisters don't count. There may be truth in the phenomena, there is not in these women. The world no longer scouts the phenomena, but is not prepared as yet to accept the Spiritualist's declaration as more than an hypothesis. Here is what the JOURNAL says in a preface to long extracts from Savage's Forum article:

"The 'Fox girls,' who first brought 'spiritualistic' phenomena into notoriety by their 'Rochester rappings,' recently exposed the whole thing as a fraud; said they made them with their 'toe joints,' and were deep in the swindle for years. They have now exposed their exposure—say they were lying when they confessed their fraud, and that the rappings were genuine communications from the spirits. It is hardly worth while either for believers or disbelievers in Spiritualism to pay any further attention to them. Whatever truth there may be in their manifestations, it is manifest that there is no truth in them."

And yet, in spite of their several confessions, there are exhibitions of unknown powers that need to be explained and that no wise man will either accept as communications from another world or reject as humbug and charlatanism."

## Savage on Spiritualism.

The paper on Spiritualism by Rev. M. J. Savage, republished in this issue from The Forum, would have appeared sooner but for the tremendous pressure on our columns. We infer, upon reading his paper, that The Forum editor desired Mr. Savage to present a problem or a foundation for further discussion and that, consequently, the writer was somewhat restricted in the treatment of his theme. But it is a good paper nevertheless. An eminent member of the orthodox ministry in New York writes us commending it and strongly urges that, together with the one by R. Heber Newton, D. D., published in the New York Herald last Easter Sunday and in the JOURNAL the same week, it be published in tract form for wide distribution. We should like to follow the suggestion; but to do such missionary work takes money. No publisher or editor of a Spiritualist paper can afford to supply the treasury of a missionary bureau. Who will do it for this specific case? With a strong organization and the machinery for collecting funds, it would be easy to do such important work.

B. F. Underwood, who was on the Pacific coast during the summer and early autumn where he addressed large audiences, has recently been lecturing in Ohio and Pennsylvania on social, industrial and economic subjects. The papers give good reports of these lectures which are pronounced very able discussions of some of the current questions in regard to capital and labor. Mr. Underwood opposes the socialistic tendencies of the times, and paternalism in government, generally, as retrogressive and mischievous. One of his lectures at Massillon, Ohio, on State secularization, brought out the views of all the clergy of the city on the subject. Some were in favor of and others were opposed to the use of the Bible in the public schools and the taxation of church property. At Pittsburg, Alliance, Massillon, and other places, Mr. Underwood's lectures were delivered to crowded houses and were received with demonstrations of approval. He is to speak in Philadelphia, December 22d, before the Ethical Society; in New York before the Manhattan Club, on the 27th; in Boston before the Secular Union, at the Paine Memorial; before the Science Class at the Parker Memorial, Sunday, the 29th, and later in some of the Cape Cod towns. Mr. Underwood was lately elected an honorary member of the Nineteenth Century Club in recognition of his ability as a thinker and of his work as a liberal advocate.

"Neither do men put new wine into old bottles" was the text from which Dr. Thomas preached on the 8th inst., to an attentive and appreciative audience. He spoke of the different epochs during the Christian era at which changes of creeds, doctrines and practices were brought about and in every instance it was like putting new wine into old bottles. The Presbyterians who are agitating changes in their creed find that it is an attempt to make the old vessel hold the new wine of the nineteenth century. "We have passed the age of revolutions," he said, "we live in an age of evolution and growth. We are all pleased at the courageous, candid, and honest utterances of our neighboring pastor, Dr. Barrows of the Presbyterian Church, in discussing the revision of the creed, on the ground that the old creed no longer expresses the real thought of preachers or people; that it can no longer be preached from the pulpit. On what ground does he say this? 'Because,' he says, 'the Christian conscience of this age revolts from the thought that infants can be damned.' Prof. Swing never said that much before he was turned out. I wonder if my brother Barrows realizes the tremendous meaning of what he said. It is sweeping to the roots of things. Why? Because he is basing religion upon the popular sentiment of the people. They reject the idea that they are accountable for what Adam did because they did not vote for him; they did not authorize him to act in their place. What does that mean? It means what I have been pleading for here, that the last great stronghold of religious faith, from which it can never be turned out, is the enlightened reason and conscience of mankind."







## Voices from the People.

## INFORMATION ON VARIOUS SUBJECTS.

## Mr Patrick O'Flanagan's Church Dues.

THOS. HARDING.

One evening, weak and weary,  
While my mind was sad and dreary,  
At my prospects of the future, too desolate to tell,  
I went to Father Carey,  
Who is always light and airy;  
Faith! he never seems to bother much with heaven,  
earth or hell.

"Ooh!" says I, "dear Father John,  
I've an awful taking on  
About my sins and my shortcomings, and I dread  
The judgment day."  
But your reverence can relieve me  
And with fitting words relieve me  
And with holy consolation take my terrors all away."

Then, with repentant fearing,  
I went to Father Carey,  
Many thoughts which sadly I'd kept secret in my  
mind;  
And I asked him to excuse,  
If I couldn't pay my dues  
To the church and to the priest, as all the crops  
were far behind.

"Sure! poor Biddy and the childer  
Need so many things. Thy binner,  
And I scarce can keep the devil of starvation from  
my door."

But, holy Father Carey,  
You cannot make me bright and airy  
With a word of consolation from the church's ample  
store."

There I ended my confession  
Of the cause of my depression;  
But my sins were so enormous that the priest had to  
refuse.

For his claim, in a disaster,  
Set all the others after,  
And the church was consolation to the man that  
pays his dues."

For the Religio-Philosophical Journal.  
Idolatory.

JAMES M'CARROLL.

Whether we prostrate fall or bend the knee,  
Or bow with faces turned toward the east,  
What's the creed or color of the priest,  
Are we not guilty of idolatry?

To me all nature, eloquent and terse,  
Simply presents a great, primeval cause,  
Immaculate of essence and of laws—  
The guide and author of the universe:

A mystery uncreate, whose secret springs  
Set all our mental faculties at naught;  
That does not come within the range of thought  
Or scope of the analysis of things:

A wondrous whole, with neither form nor parts,  
Which we attempt in various shapes to seize,  
To satisfy those small philosophies  
That so contract and honeycomb our hearts.

Whatever semblances we may adore,  
They're all of essence palpably the same,  
And diff'r only as to form a name,  
And are all myth and matter to the core.

But who shall venture to condemn us here?  
Is it not darkness groping for the light,  
The futile waiting for the infinite,  
That never comes, though ever drawing near?

An idol seems the soul's necessity,  
And but a declaration of its need;  
Of something more than mortal for its creed;  
A something that it vain would feel and see.

One feature, common to the varying whole,  
Unites all creeds, savage and civilized—  
By all so unobtrusive power is recognized,  
That holds the universe in its control.

So that, whatever daintiness we feel  
In touching skirts with others in the street,  
At whatever shrine we chance to meet,  
There is one plank on which we all may kneel.

Though gods should crowd our sanctuary shelves,  
Our hearts and lives may still be pure and free,  
There's only danger in idolatry  
When we set up the idol of ourselves.

For the Religio-Philosophical Journal.  
God's Benefits.

ABRIE A. GOULD.

Home, faith, sunshine, perfect peace,  
A constant calm, a constant ease,  
A plucking out from paths of sin,  
Strong arms to love, to hold me in:  
These are all gifts from Him.

A fear calmed down of life untold,  
Earth's dross, changed here, for heaven's gold,  
Eternal raiment for the purest white,  
A heavy cross for ever of life,  
Heaven's daylight for earth's night.

## OUR SPIRITUALIST CONTEMPORARIES.

**Golden Gate:** "It cannot be other than a coarse nature that would needlessly wound another in his cherished religious opinions. Thus, to ridicule what another has been taught to believe as sacred things—the Bible, the Church or the Christian religion, indicates a great lack of refinement, as well as that thoughtless consideration of another's feelings which always ought to belong to it. True gentlemen, such manifestations of coarseness, whether from the public platform, through the public paper, or in private conversation, always arouse a feeling of disgust in the reader or listener. If such offenses against good taste, and ordinary common sense, are committed for the mere purpose of insulting or humiliating another, we can only pity the perpetrator as a shallow and big gamester, but if done with a view to compel or induce a man to change his opinions, we would suggest that it is the very worst possible way to accomplish the desired result. No man was ever converted by ridicule or abuse."

**Light of London:** "As to the variety of raps, it seems to me idle and, indeed, impossible to attempt an enumeration of them. They are sometimes tiny ticks. I have heard such quite clearly on a sheet of paper suspended by a thread from a gasolier over the table at which we were sitting, and a long conversation by signals was thus carried on. I have heard it like clear, crisp detonations made by a hammer on the joints of the table, even under the faintest of atmospheres, and at times in the tube. There is a very interesting account of conditions: crisp and clear in frosty weather, or in bright summer days, more muffled and less distinct in time in damp or foggy weather. In electrical weather rap, in my experience, can be hardly discernible; but this is by no means the case in all climates. Indeed, no general law can be laid down in the present state of our knowledge."—M. A. (Ozma.)

**The Better Way:** "Supposing a stranger in the city were to come into this office and ask if we kept a certain Methodist weekly on sale, and were to tell the stranger that he might as well be looking for a hole in the back of his head as to find it in this 'Clerical' what would be the broken world think of us? Y. e. what would they say of us? Why, at the Spiritualists are very unchristian to use an adjective coined by them to suggest in bulk unchristian, uncharitable, ungentle, unkindly, ungracious and unchristian, it behooves them to be gentle, kind, Christian, and respect to those who tell of Christian literature or keep a religious book, counsel, were true followers of Christ and practice charity.

But would a Spiritualist act so unreasonably big-

oted? Hardly! For when there is one who exhibits such an unchristian-like spirit, we put him down as a crank or one that has forfeited the respect of his brethren in the cause. Such an individual is generally ignored, for he is not considered a responsible agent or a true representative of the cause.

Well, supposing a stranger in the city were to call at a Christian book concern and ask for a Spiritualist paper and a representative or a clerk were to tell him that he might as well be trying to find hell as a Spiritualist paper in that place, what would anybody think who was presenting a cheap and profane trade as an emblem of charity by a letter in a charitable God?

They would think it right, Christian and divine. For if they did not it could not have been done. The last name of supposition is not a mere hypothesis, but a well-attested fact which needs no further comment.

**The Medium and Daybreak** of London has the following concerning the great American showman: "Mr. Braum, whose 'greatest show on earth' has come amongst us, is a man of good standing, and much respected by all who know him. Some newspaper people enter at 'ford's taking part in his reception, because he is a showman, and a man, a man for a' that. Mr. Braum is an apostle of Temperance and a Spiritualist of long standing, and in providing the people with recreation, he is doing incalculable good to the cause of morality and true religion. He gave us a ticket to attend his lecture on 'Humbly' when he visited London thirty years ago."

**The Carrier Dove** of San Francisco: "There is within the human breast that which will lift us each and all above the power of our enemies to do us harm. It is the inward consciousness of having done our best at all times and under all circumstances. Thus panicked, we can meet the darts of calumny and bate with composure, and even ask the angels of heaven and wisdom to bless and forgive our enemies and give them strength to overcome the evil passions which would prompt them to injure another human being. Life at best is a struggle for all, then why war with individuals? Better oppose the conditions which made them what they are."

**The Two Worlds** of Manchester, England, credits the following to the *Cornhill*: "A very curious case is just now attracting the attention of medical men of Berlin hospital. The patient is a boy about twelve years of age, who was suffering from a slight inflammation of the windpipe. On being examined it was found that his heart was in the left, but in the right side of his chest—a fact of which his parents had been in entire ignorance. The complaint does not, however, interfere with the boy's ordinary well-being at all, and is only remarkable on account of its great rarity."

**Banner of Light** addresses the following sensible words: "To the spiritualistic press.—There is most emphatically a great need of the Spiritualist newspapers guarding themselves against the spirit of jealousy and selfish rivalry; let them cultivate a spirit of mutual consideration and kindly union. Too long, too long, has an opposite condition in this respect existed in our rank, to the great detriment of the progress of the cause."

## The Spiritual Body.

To the Editor of the Religio-Philosophical Journal.

The question, "Of what substance is the Spiritual body composed and how acquired?" writes a correspondent, was lately submitted to the spirit of a Christian and answered by impression, through the mediumship of B. J. J. as follows: "The Spiritual body is that part of the vital energies which supplies a consciousness of eternal substances. It is that sensitive which you are so careful to shield from danger of being injured by conflict with external surroundings. It is simultaneously developed with the body through the processes of evolution, and the same is the spirit, the body and spirit alike. When the dissolution of the body takes place the spiritual body remains intact and becomes the external of the spirit without the incumbrance of the material body."

In form it resembles the physical body from which it was moulded. In cases of deformity of the physical form, by which the spiritual body becomes warped or malformed, the tendencies of Nature, after the dissolution of the physical, are to induce or develop a comely form, and in due time the forces that have been thwarted by accident or disease of the physical body assert a moulding influence sufficient to produce natural formation to the spiritual body. Should a person lose a leg or an arm, the tendency of Nature is sufficient for the recovery, and the spiritual body will therefore suffer no inconvenience. Many a person can testify to a sensibility of these tendencies after having an arm or leg amputated, for it was the spiritual counterpart or affinity of the arm or leg which caused him such pain and uneasiness in what seemed to him to be the amputated limb. The amount of pain and uneasiness experienced in such cases vary in proportion to the strength and force that Nature asserts and expresses in his case. Some have suffered long and severely by the affinity that exists between the physical and spiritual substances, they being tenaciously united by natural affinity."

The substance of the intermediate or spiritual body is not ponderable nor discernible to the ordinary senses of the physical, but it is of a highly sensitive substance. Every sensation is noticed by the intermediate sense or that of the spiritual body. If you get hurt, the physical body does not complain independently of other senses, for, as an independent substance it has its own sense. If the spiritual substance be removed from it, it is said to be dead. But as a substance of matter it is just as alive as it ever was, and after the dissolution of the physical body the intermediate body becomes to the spirit what the material body was to the physical life, neither more nor less necessary to the spirit than when it was incarnated with it. It is allied to the body. Nature never supplies any substance that is superfluous to the life it applies to, however conditions in life may seem to induce unnatural formation and disease, the tendencies of Nature always being to restore normal conditions.

The substance of the spiritual body is just as intangible to the physical senses as the spirit which occupies it; and after the dissolution of the physical it is entirely independent of material life and is indestructible during its period of service to the spirit. The tendency of material substance is to decay and go back to matter, while the tendency of spiritual substance is to grow more infinitely spiritual, the more it is used. If it is not used, it will provide for the ascension of the spirit to a higher condition, in which case, no doubt, it will be found adequate for such an emergency."

## Protecting Hands.

From North Carolina comes a letter not intended for publication, but we find it to be of so much interest that we cannot refrain from giving it to our readers. We feel obliged to withhold both name and address for lack of permission to use them. The correspondent says:

To the Editor of the Religio-Philosophical Journal.

I am a constant and interested reader of your JOURNAL and with you heart and soul in the struggle for light and right. I am inclined to be very skeptical on religious matters and were it not for a something that has followed me for many years, warning me of danger, of good or ill-fortune in my undertakings—most unerring too—I would have been an infidel in the fullest sense of the word. I have treated it lightly, and for months, even for years, have tried to believe that those impressions or visions of my father were hallucinations—something slightly have determined that I would have no more of it, but in vain.

Just before any serious illness or death in my family or any disappointment in any way, this vision appears in waking hours as well as in sleep, never failing, never appearing at any other time. I am so accustomed to it now that I often tell my friends in advance the results of many cases. I often say to them, "Well, so-and-so is not going to get married, he may be trying not to marry" when up to that time I had felt certain of getting it. Often I have told my friends that a certain business undertaking would be a failure, months in advance, when everything looked prosperous in that line, and up to the

time of receiving the warning I most sanguinely expected success. I am of a very sanguine nature, and have tried to shake these things off because they caused me to "worry" trouble in advance, and did me no good, but I could see. On the other hand, a streak of good fortune is as unerringly followed—often as unexpectedly.

I did not become converted to Spiritualism by reading, nor by mediums, nor attending seances, for I have ever lived away from the great centers of Spiritualism, where mediums and Spiritualist seances are common, but it was forced upon me by many strange occurrences, mysterious to me. I could fill a page of your paper relating them.

Some years ago I was having a good deal of business trouble. Some notes were to become due the next day; not to meet them meant financial ruin. All I did to save money, failed me. Oh! if I only could get over this one, but all would be plain sailing. I felt pretty blue and suffered from headache and loss of sleep that would not come. I gave up hope of financial relief and lay down on my bed alone. Sleep seemed out of the question. Presently a young lady came into my room. I looked at her and she looked at me. She was a stranger, and I was of that kind, but I could hear conversation going on in the adjoining room. At first I thought it some old acquaintance coming in to surprise me. She walked up to my bed, sat down beside me, pulled out a purse and poured her lap full of money, and then looked up at me with such a sweet smile, showing no sign of suffering, and awakening me, that I was amazed. I felt relieved; my headache left me and I fell into a sound sleep. The next morning a lady, that I had not the remotest idea of having any spare money, came into my office and said that she had quite a large sum of money she had been keeping for some time, and she had been waiting about to find a way to put it out in interest in safe hands. She did not want any one to know of it, except the person who got it. Would I take it for a few years? I certainly did and gave her security. Now she did not know that I needed money or wanted to borrow. This saved me.

One day, as I was in poor health; business was dull, and I smoked a good deal. A friend came in and said, "Let us make ourselves a Christmas present of a good pipe." I said, "all right," what shall it be, a Turkish pipe?" He said he would leave it to me to select. I thought no more of it. That evening, while I sat by the fire alone, the lamp being extinguished, something appeared to be formed in the semi-darkness. It soon assumed the form of a pipe with a long stem. "Ah!" I said, "some spirit friend is going to advise me what kind of a pipe to get." Directly a hand appeared, and reaching out grasped the pipe, dashed it (apparently) forcibly on the floor, breaking it in pieces. I was puzzled, and felt that I had been deceived. I was about to quit smoking, which I did, and soon got well again.

Now what is all this? Is my brain disordered? Or, if it is not spirits, what is it? If it is mere hallucination and coincidence, why is it so exact in my case?

## Distributing the Journal.

To the Editor of the Religio-Philosophical Journal.

The Nun of Kruere, Miss O. Cusack, gave a lecture in the Y. M. C. A. hall at Detroit on the 8th of November, and gave her experiences as an adherent of the Roman Catholic church and her reasons for leaving it. An effort was made to get one of the girls to read the paper, but she was so nervous that she was refused. On leaving the Grand River Avenue street car in front of the Y. M. C. A. building, all the people on both sides of the street were filled with an immense concourse of people all wishing to go into the hall, and the numbers kept increasing until 8 o'clock, when the street was so full that no more could enter from the inside. I had taken along with me a bundle of JOURNALS, containing the famous allocation of the Pope respecting Giordano Bruno, which I took care to mark. I distributed the copies among young, intelligent looking men and told each one of the article it contained. Each one thanked me and put the paper in his pocket. On the following Sunday the same spot in the Detroit rink—the largest hall in the city. She is a woman about 60 years of age, of dignified manner, bright and witty. It is reported that she will soon speak on the school question, or the designs of the Catholics on our free schools.

I met Miss Cusack at the Michigan Exchange for about five minutes and asked her to call on her at her rooms. I asked her three questions:

1. Do you believe that any minister of the Catholic or Protestant church knows any more about the future life than other people? She answered, "No."

2. Do you think Bishop Foley was sincere when he said the Catholics were right for them to pay taxes for the support of our free schools? "No," she answered.

3. Have you examined the claims of modern Spiritualism as to a positive life after death? "No," she said, "but I am interested in them." I gave her a paper.

I intend to keep distributing the JOURNAL, but I shall give it to none but intelligent people and where they will do the most good.

WARREN HUTCHINS.

## A Lawyer and His Muse on the Rail.

Hon. A. H. Dailey of Brooklyn, the able lawyer, is known to our readers as an eloquent advocate of Spiritualism. His crushing reply to Falgout's attack on Spiritualism and Spiritualists, after being published in the newspapers, was circulated to the extent of over 50,000 copies in tract form. That Judge Dailey has poetic genius is also known to our readers. Some months ago he was invited to a meeting of old soldiers, but the call of a friend in distress—a call to which he can never turn a deaf ear—brought him to New Jersey at the time. On the cars he got to rubbing his head and thinking on what he should have said at the soldier's gathering. His agitation about furnishing flags for the public schools was a subject of general discussion at the time. Judge Dailey's muse suddenly "took control," not seeming disturbed by the noise and jar of the flying express train. Here is the result of the impromptu effort:

**SWEAR BY THE FLAG.**  
See't thou that Flag? Press thou its waving folds  
Close to thy heart and in thy soul's folds  
Write there thy vow and let thy purpose be  
To keep it stainless, emblem of the free.

See't thou that Flag? the red, the white and blue  
Swear by each emblem in thy purpose true,  
Whether on sea or on thy native land,  
Firm by that Flag thou wilt forever stand.

See't thou that Flag? the red, the blue and white  
Swear by these emblems that each sacred right  
Vouchsafe! by it upon thy native land,  
Is free to all who wear its folds shall stand.

See't thou that Flag? the white, the blue and red  
Swear thou allegiance to the souls who need  
The crimson current of their lives to give  
A nation birth; freedom the right to live.

See't thou that Flag in starlit glory risen,  
Symbol to earth and canopied in heaven,  
Eternal as our twinkling orbs divine?  
So fadeless may our starry banner shine.

**He Fails to Find Evidence.**  
To the Editor of the Religio-Philosophical Journal.

I am a seeker after the truth, not as revealed, but as it is. I believe in making a thorough investigation of the subject of Spiritualism, and in order to do this I have followed the usual course, reading, and consulting. What will appear as truth to me will be no evidence of truth to another, and I will frankly say that after years of observation and investigation I fail to find any convincing evidence of the genuineness of Spiritualism. If you Spiritualists would organize, build a suitable edifice in which to hold seances, and have a fair and open head, we could then have more confidence in your stability if not in your faith. Do demonstrate to the public that spirit manifestations can be received with uttering to a darkened room or a veiled cabinet. If your theory is correct it should be so under unfavorable as well as favorable circumstances. Invite the world to investigate it under any and all conditions. Show that there is noleger-main or *hocus pocus* about it. Then and not until then can you expect to draw the mass of the people to you.

## Under Mesmeric Treatment.

The famous experiments performed many years ago by Dr. Esdaile, in which that well-known surgeon operated on Hindoos during what was called mesmeric sleep, are now being repeated, and, according to the London *Lancet*, with a successful result. The latest news we have of an operation under the mesmeric trance is from Paris, where, in the Hotel Dieu, a young woman is stated to have been subjected by Dr. Mesnet to a painful cutting operation, "of the class called dangerous, and requiring great delicacy of manipulation," she being at the time "wholly insensible to pain, showing no sign of suffering, and awakening" not from an anaesthetic of the ordinary kind, but from a mesmeric sleep, "wholly oblivious to what had taken place."

We want the full particulars of this operation before any satisfactory expression can be offered in respect to it, but we may say at once that similar results have often been reported with little after effect in the advancement of the supposed practice of anaesthesia by mesmerism. The phenomena are exceptional. They are usually observed in persons of hysterical type, and, offering for the moment the greatest hopes, are quashed quickly by the miserable failure with which they are attended so soon as the mesmeric plan is applied to patients at large. The fact is that anaesthesia differs according to constitution, not largely, but in some instances exceptionally, to a degree little understood by the public generally. There is a form of hysterical anaesthesia just as there is of hysterical hyperaesthesia, and when the representatives of the first class come under the hands of the mesmerist they are such perfect specimens for his use that they give him the most triumphant returns. These cases call for a special study in regard to anaesthesia, since until they are elucidated there can be no sound progress. We would give an earnest warning on this matter of mesmeric hypnosis, assuring our readers that they must not expect more from it than exceptional results, and these due not to true anaesthesia, but to individual peculiarity.

## Won't Fulfill Her Agreement.

To the Editor of the Religio-Philosophical Journal.

Readers of your paper will remember that we once wrote for your editorial in the issue of Nov. 16, under the head of "That Remarkable Case." But I got exceedingly weary, sometimes, of the thankless labor of trying to keep the innocent out of the clutches of such heartless creatures as Mrs. Patterson and Elsie Reynolds. I cannot understand how people can be so easily deceived, or why they should stand so close to show them how they have been deceived. It is now over a year since Mrs. Patterson agreed to accept my offer, made public through the JOURNAL, and prove her mediumship in my own house for the consideration of \$500 and her expenses. She has not yet attempted to fulfill her promise, and I predict that she never will. And yet the Spiritualists are so sure of her truth in its teachings and phenomena, even to materialization, that they are so different from the genuine phenomena that I have no hesitancy in offering her any sum to prove she is not a fraud, under test conditions, such as true mediums have subjected themselves to in my presence.

Santa Ana, Cal. D. EDSON SMITH.

"Spirit" talk to me. That would be my way of doing it and had I been in Woodcock's place I would have got the "devil out of the wood pile" sure. We don't think the case was, and it is well that it is so. For a diversity of opinion invites investigation and investigation elicits truth and truth can never suffer from investigation. I wish to renew my subscription because I admire the bold and fearless manner in which you conduct your paper. You do not call a man a liar, horse thief, ignorant and scoundrel because he disagrees with you. I think you are doing a great deal to advance education and intelligence and thus to down superstition. Your exposition of frauds and impostors is commendable. In this I wish to aid you by paying for the JOURNAL.

JOS. NELSON.

## Under Mesmeric Treatment.

The famous experiments performed many years ago by Dr. Esdaile, in which that well-known surgeon operated on Hindoos during what was called mesmeric sleep, are now being repeated, and, according to the London *Lancet*, with a successful result. The latest news we have of an operation under the mesmeric trance is from Paris, where, in the Hotel Dieu, a young woman is stated to have been subjected by Dr. Mesnet to a painful cutting operation, "of the class called dangerous, and requiring great delicacy of manipulation," she being at the time "wholly insensible to pain, showing no sign of suffering, and awakening" not from an anaesthetic of the ordinary kind, but from a mesmeric sleep, "wholly oblivious to what had taken place."

## Hypnotism in Court.

In one of the law courts of Helsingborg, Sweden, a queer case of hypnotism has puzzled the judges. A young medical student brought suit against a practicing physician in the town for having hypnotized him several times against his will, with the result that his nervous system was injured and his mind somewhat enfeebled. The witness who appeared for the plaintiff, and, to the astonishment of the court, they all appeared to be crazy and gave the most contradictory and astounding testimony. Hereupon a medical gentleman came upon the stand and still further astonished the court with the announcement that the conferees, the defendant, had just been examined by the witness, and that they were what he liked. Finally the court adjourned the case and appointed a commission to see if the entire crowd were not crazy.

## It is Time.

To the Editor of the Religio-Philosophical Journal.

I am glad to see your article on "Udly" finds so many responses in unison with the sentiment. It is time that our cause should be presented, and represented in some concise, practical manner. Let those who have the moral courage to do so, come to the front; the rest of the world will follow. Let them to avow their belief or knowledge for fear of public opinion are not worthy of the name of Spiritualist. The time is coming, and that soon, when a decided stand will have to be taken. Let us see that truth, purity, and justice, be our motto, and that we have the courage of our convictions to stand for the right.

Milwaukee, Wis. MARY B. VAN HORN.

## Congratulation.

To the Editor of the Religio-Philosophical Journal.

I see by *The World* that the suit against you for denouncing the Wells materialization case as a vile swindle, came to an untimely and fatal end at the first stage of procedure. I congratulate you on being relieved from putting in the mass of evidence at your command, which must have resulted in the plaintiff's utter defeat, in the end, thus giving you a more decided victory over the cause of pureness, which will ever be the result when the real facts are made to appear in the abominable business.

Haverhill, Mass. W. W. CURRIER.

**Charles Bolton** writes: I am very much pleased with the JOURNAL; have given, loaned and sent it to many who I think will appreciate its purpose, and have been instrumental in getting other subscribers. I know. We, as Spiritualists, are widely scattered and make but little progress, but I hope you will be able to unite us under some of the broad but simple forms suggested.

**J. Bentley** writes: The more I read the JOURNAL the more I appreciate it, though I can hardly say I am a believer in Spiritualism. I am very ready to be convinced and am waiting for the convincing evidence, but being naturally skeptical I require much.

**Montreal, Canada.** The Spiritualists gave an entertainment of music, song, etc., on Friday, 6th December. The Chairman, Mr. G. W. Walcott, in his introductory address which was factious and humorous, related some funny anecdotes about the church and the devil, setting the audience in good humor by way of a start.

Miss Florence White followed with a piano solo, rendering the same in a graceful manner. A duet, "When I know that thou art near me," by Messrs. White and Turnbull, was sung very pleasantly. Miss T. also recited several pieces in quite an artistic manner, "Allen Bayne" and "Guilty or Not Guilty" being the two favorite recitations.

Miss Amy White's song, "Phantom Footsteps," met with an enthusiastic approbation, it being sung so correctly and musically. Miss Fenner also delighted those present with three charming ballads. Mr. B. Walker recited every one with his Irish song, "The Olden Days." A trio by Messrs. White, Turnbull and Fenner was well received as was also the song, "The Phantom Footsteps," and Mr. B. Walker recited every one with his Irish song, "The Olden Days." A trio by Messrs. White, Turnbull and Fenner was well received as was also the song, "The Phantom Footsteps," and Mr. B. Walker recited every one with his Irish song, "The Olden Days."

## Notes and Extracts on Miscellaneous Subjects.

The production of Brazilian coffee has been doubled within the last ten years.

The youngest officer in her majesty's service is a second lieutenant of exactly 18.

There are more newspapers published in Pennsylvania than in all British America.

The Mexican government has made a contract with Mr. Edison for a photographic postal service.

A Baltimore man has been convicted of stealing a lot of gold-filled teeth from the museum of the university.

Publishers of books and magazines say that three-fourths of the manuscripts offered them are written by women.

Emperor William's visit to Constantinople cost the Sultan over \$1,000,000. The sick man of Europe is sicker than ever.

George Gould is said to own the finest collection of postage stamps in the country. His father's collection of stamps is also a notable one.

There is advertised for sale in Worcester a piece of property on a lease that has 1,711 years yet to run. It was made for 2,000 years in 1600.

Technichewski, the outspoken Russian novelist, who was sentenced to 25 years' service in the Siberian mines, has been pardoned by the Czar.

The jury in a breach of promise case at Champlain, N. Y., awarded one cent damages and advised the plaintiff to "beware of book agents."

Mr. Didier, a Frenchman, has devised a hat that will illuminate the wearer's surroundings for several yards by electric means. Where Didier is that hat?

Prof. Boyesen thinks there is no country so democratic as Norway, where, he says, the people have loyalty with independence and obedience with self-respect.

David Wambold, the once famous negro minstrel and sweet singer, died Sunday in New York. He owned an estate estimated at \$100,000, acquired in the minstrel business.

Not including Alaska, Brazil is larger in extent than the United States; it possesses within its limits an area of 3,287,964 square miles, with a population of 18,383,372.

A Wisconsin man, whose wife and one daughter are already members of the legal firm of which he is the head, has two daughters preparing for the bar at the State University.

Philadelphia is trying to consolidate its three presbyteries, the Presbytery of Philadelphia is the oldest in the general assembly, being organized in 1716, and is called the "mother presbytery."

Cigars are no longer to be called "cigarren" in Germany. Baumbach has been substituted and pastor Zeller, of Wabblingen, has earned a prize of a hundred marks for suggesting the name.

A grave in the cemetery at Offranville, France, bears the amusing epitaph: "Here lies Mademoiselle Ursule Leveque, who died in her 65th year, surrounded by flannel and the affection of her family."

There have been two springs discovered in Bramwell, W. Va., which are only about fifteen feet apart, the water of one of which is colder than ice, if possible, while the other almost reaches a boiling temperature.

The importation of American game into Austria has proved a big success. On the Danubian meadow forests of Count Brenner 100 wild turkeys and 30 wapiti are marked for destruction at the next big battue.

A number of English subscribers have resolved to build a monument at Fort Ticonderoga to the memory of Lord Howe, whose forgotten grave was discovered there some weeks since. The remains of the young hero will be interred at its base.

The discontinuance of Sunday trains on the Michigan Central Railroad has taken 649 men from service on that day, and the restful influence and results following the order are welcomed by a variety of workmen and their families.

The Eiffel tower will remain melancholy and unvisited on the Champ de Mars at Paris this winter. In the spring it will be reopened



## The Haunted House.

Well, I was soon in the saddle, and, after traveling four or five miles, reached a farm-house. I inquired of the host where I had spent the night, and made inquiry as to the history of the old house.

"Ah! that is the question, my friend," said the host, "and it is a very curious story. In 1859 an early Frenchman came to this place, and settled on the place for a stock ranch. His business prospered, and he accumulated money very rapidly. Finally his wife died, and he was left alone with his daughter."

"I mind Pauline, poor child," interrupted the old lady, "ending with genuine sighs."

"There were not many of us living hereabout them days," continued the subdued narrator, "and there was not much visiting between neighbors. Well, one day it was ascertained that our good old neighbor, Basha, and his daughter were missing. We at once suspected foul play, and this became almost certain when we found that blood had flowed over the floor and had been partially washed off. Then, again, no money or valuables were found. A son of the missing man came up from New Orleans, offered a large reward and made diligent and extended search, yet nothing was found. Finally he sold everything and returned to the city, dejected and disconsolate."

"Time passed on and the circumstance was measurably forgotten, until last year, when parts of two human skeletons were found in a deep ravine about seven hundred yards from the old house where you spent the night. Nothing was found by which the remains could be identified, yet to my mind the finding of the bones revealed the last resting-place of our old neighbor and his pretty daughter."

"Is the place haunted?" I ventured to ask.

"Again the old gentleman looked at his wife and then hesitatingly answered:

"Well, I say it is. But, the fact is none of us ever go about it after dark."

## The Art of Prolonging Life.

Somewhat different advice must be given with regard to bodily exercises in their reference to longevity. Exercise is essential to the preservation of health; inactivity is a potent cause of wasting and degeneration. The functions of the circulation, the functions of the skin, and the secretion of the blood, are all promoted by muscular activity, which thus keeps up a proper balance and relation between the important organs of the body. In youth, the vigor of the system is often so great that it is often a danger to health; another part will make amends for the deficiency by acting vigorously, and without any consequent damage to itself. In old age, the task can not be thus shifted from one organ to another; the work allotted to each sufficiently taxes its strength, and vigorous action can not be performed without mischief. Hence the importance of maintaining, as far as possible, the equilibrium of all the bodily organs, so that the share of the vital processes assigned to each shall be properly accomplished. For this reason exercise is an important part of the conduct of life in old age; but discretion is absolutely necessary. An old man should discover by experience how much exercise he can take without exhausting his powers, and should be careful never to exceed the limit. Old persons are apt to forget that their staying powers are much less than they once were, and that, while a walk of two or three miles may prove easy and pleasurable, the addition of a return journey of similar length will seriously overtax the strength.—Dr. Robinson, in the Popular Science Monthly for October.

There never was a perfect Holiment offered to the public till Salvation Oil was discovered.

Ole Bull, the famous violinist, was not related to Dr. Bull, the Cough Syrup man.

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A new edition of Dr. J. H. Dewey's The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00.

Heaven Revised is a narrative of personal experience after the change called death, by Mrs. E. B. Duffy. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

## Look Here, Friend, Are You Sick?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Loss of Appetite, Bilelessness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night sweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Fluoraplexion*, which is a cure. Send to-day.

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The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a new and productive line of interesting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the bowels, cures colic, allays pain, cures wind colic. 25c. a bottle.

## A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he be again? a lecture delivered in San Francisco, June 1887, price 5 cents. The history of the human mind, price 25 cents. are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

"The History of Christianity" is out in a new edition, price \$1.50. The works of Henry Gibbon are classic. With standard works and should be in the library of all thoughtful readers. Price 25 cents. All and all orders, Price \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price 25 cents. It is a work of protection or free trade? One of the ablest arguments offered is in Gies B. Stebbins's American Protectionism, price, cloth, 75 cents, paper cover, 25 cents. A more appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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The new crown which Emperor William of Germany had lately made for him weighs three pounds and has a frame of solid gold. The lower rim contains 24 diamonds as large as walnuts, from which 118 8 clove leaves, also of diamonds. Above this are 8 hoops of gold studded with diamonds and pearls, and the whole is surrounded by the "Apple of the Empire," a large sapphire of enormous value. The jewels came from the royal treasury.

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"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Youker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

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Written by famous novelists, will be another new feature of THE INTER OCEAN. The Rev. George Ebers has written the first of the series, entitled "JOSHUA," which began to run in the paper in October. This will be succeeded in January by one from the pen of Elizabeth Stuart Phelps, author of "Gates Ajar," etc. Her story will be a novel of the times of Christ and will be entitled "COME FORTH." The famous H. Rider Haggard will write a story of the early times of Babylon and Jerusalem, to be entitled "ESTHER." There is no doubt but these stories will attract great attention.

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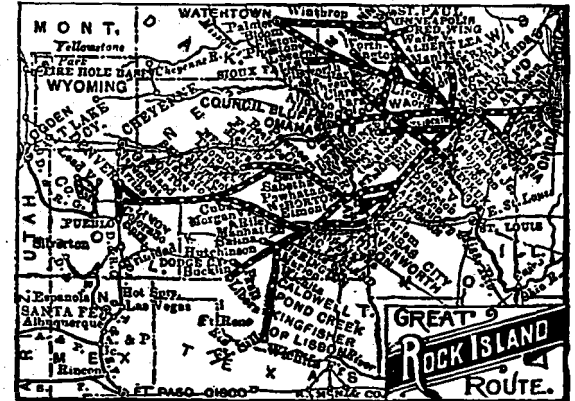
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## Experiences with Spiritualism.

(Continued on Eighth Page.)

Thereby was entirely contrary to my expectation, and the psychic knew nothing about either of the parties concerned. I wrote a letter at once to this sister of my dead friend, and asked where she was and what she was doing on this day and at this hour, telling her I would explain later why I wanted to know. In due course the answer came, saying: "I was at home on that particular forenoon, and at about the hour you mention I made a call on one of my neighbors."

At another sitting with the same psychic friend, again there purported to be present the "spirit" of a lady I had known for years. Her father's family and mine had been intimate when we were young. I still conscious, she knew I was greatly interested in all that pertained to their welfare. She told me of a sister married and living in another State. She said: "Mary is in a great deal of trouble. She is passing through the greatest sorrow of her life. I wish I could make her know that I care. I wish you would write to her." As we talked the matter over, she explained it to me, telling me at first vaguely, as though shrinking from speaking plainly, and then more clearly, making me understand that the husband was the cause of her sorrow. I had not seen her husband more than once, and had never dreamed that they were not happy. And the psychic had never heard of any such people. In this case, also, I wrote to the lady. I told her I would explain afterward, but for the present asked her only to let me know if she was in any special trouble; and provided she was, and the nature of it was such that she could properly do so, to tell me what it was. I received a reply, "private and confidential," confirming everything that had been told me in the privacy of my own study. And she closed by asking me to burn the letter, adding that she would not for the world have her husband know that she had written it.

But one more case dare I take the space for, though the budget is only opened. This one did not happen to me; but it is so hedged about and checked off that its evidential value in a scientific way is absolutely perfect. The names of some of the parties concerned would be recognized in two hemispheres. A lady and gentleman visited a psychic. The gentleman was the lady's brother-in-law. The lady had an aunt who was ill in a city two or three hundred miles away. When the psychic had become entranced, the lady asked her if she had any impression as to the condition of her aunt. The reply was, "No. Before the sitting was over the psychic exclaimed, 'Why, your aunt is here! She has already passed away.' 'This cannot be true,' said the lady; 'there must be a mistake. If she had died, they would have telegraphed us immediately.' 'But,' the psychic insisted, 'she is here. And she explains that she died about two o'clock this morning. She also says a telegram has been sent, and you will find it at the house on your return.'"

Here seemed a clear case for a test. So, while the lady started for home, her brother-in-law called at the house of a friend and told the story. While there, the husband came in. Having been away for some hours he had not heard of any telegram. But the friend seated himself at his desk and wrote out a careful account, which all three signed on the spot. When they reached home—two or three miles away—there was the telegram confirming the fact and the time of the aunt's death, precisely as the psychic had told them.

Here are most wonderful facts. How shall they be accounted for? I have not trusted memory for these things, but have made careful record at the time. I know many other records of a similar kind kept by others. They are kept private. Why? The late Rev. J. G. Wood, of England, the world-famous naturalist, once said to me: "I am glad to talk of these things to any one who has a right to know. But I used to call everybody a fool who had anything to do with them; and with a smile—'I do not enjoy being called a fool.'"

Psychic and other ecstasies that advertise for reports of strange phenomena must learn that at least a respectful treatment is to be accorded, or people will not lay bare their secret souls. And then, in the very nature of the case, these experiences concern matters of the most personal nature. Many of the most striking cases people will not make public. In some of those above related, I have had so to well facts that they do not appear as remarkable as they really are. The whole cannot be told.

Of course I have detailed only successful experiments. At many a sitting I have gotten simply nothing. Many times things have been told me that were not true; many times I could not find out whether they were true or not. Large numbers of so-called "mediums" are impostors, smart knaves, finding it easier to trick for a living than to work for it. Not only is there much of fraud, but there is also a large amount of self-delusion, on the part both of psychics and sitters. There is no end of misinterpretation of things that actually occur. They are made to mean all sorts of things that they need not mean at all. But all this ought not to lead the careful student to disregard one genuine fact, however small it may appear. Each case is to be taken by itself. Scientific men know the value of even slight things. If it be a fact, place must be made for it and an explanation found, if possible.

When I began this article I intended to offer some carefully-verified cases of vision on the part of both the dying and the living, as well as some instances of the appearances of those newly dead to friends at a distance. Of the first I have seen some most remarkable, when the dying person, along with those known to be dead, suddenly recognized some one supposed to be still living, expressing the greatest astonishment at seeing this one with the others. Of the second, I have cases occurring in the experience of personal friends, which I have so carefully verified that I do not know how to get rid of them or to disregard them. But I must pass them by for the present.

I have given only selected specimens out of a large collection. I do not know what they mean; but I believe that the statements I have made are true. Some readers will doubtless sneer. Some will say "crank." Some will think the writer easily "gulled." But, if not this year, at some time, a wiser person will explain them. Then, if we do not know any more about any next world, perhaps we may have an extension of our knowledge about this one. It is a great universe, and a strange one. We are strange beings, and as yet know but little as to our own selves. Only the shallowest think they know it all.

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## Haverhill (Mass.) and Vicinity.

To the Editor of the Religio-Philosophical Journal

The First Spiritualist Society of this city, holding services in Unity Hall, Main street, had the pleasure of listening to the inspiring utterances of Mrs. Sarah A. Byrnes of Boston, Mass., on Sunday, the 8th instant, at 2 and 7 o'clock, P. M. Mrs. Byrnes presented the 2 P. M. lecture by reading one of Rev. Minot J. Savage's poems, entitled, "Which Way?" The lecture was a careful and thoughtful digest of ancient and modern Spiritualism with its probable future, and was replete with facts incontrovertible, holding the audience in perfect quiet to the close.

The evening service opened with a half-hour concert by the home orchestra, Miss Jessie M. Little, preceptor. Each number of their soul inspiring music was received with heartfelt response from the audience, going to prove that good music is one of the indispensable of lecture rooms at the present day. Mrs. Byrnes says, "Why don't they play longer? use more time for music." An invocation by the speaker preceded the evening lecture. As I was leaving the hall at the close of the service, one gentleman said, "That was the noblest prayer I ever listened to."

The subject of the evening lecture was "The Dangers Around us, and how to Encounter them." The hall was well filled and closer attention could not have been given to any speaker than was accorded to Mrs. Byrnes during more than a full hour, as she pictured the dangers that are to be met at every step and turn in life, politically, socially, religiously, at home and abroad, urging at every point an honesty of purpose, strictly from the standpoint of principle. The speaker dwelt largely upon home life and its influence upon the rising generation, as it was the contribution from our homes that make up the moral status of our people. She wanted the father to be a boy with his boy, to the end that the son may find more pleasure and pleasant hours at home than in the dangerous paths of city or village wanderings. Make home attractive with a good share of sportive hours where all can take part in healthful recreations. The redemption of this world will depend upon the education of home life, morally and spiritually. When we begin life aright, then will there be a start in evolution that will be seen, felt, and acknowledged. Mrs. Byrnes was in one of her best moods and under a powerful inspiration, making frequent flights of oratory that brought forth expressions of applause from the audience. At the close of the lecture many came forward to take her by the hand, and thank her for the noble utterances they had heard during the lecture and bid her God speed in her chosen life work.

W. W. CURRIER.

Haverhill, Mass., Dec. 1889.

## GENERAL ITEMS.

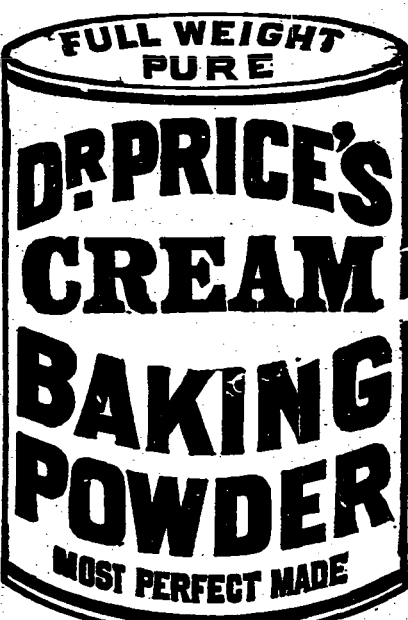
Dr. Alice Maltby of Cincinnati, who took up her father's work after his transition, is said to be very successful; in addition to her practice she has thirty medical students, and yet finds time to use her brush and do creditable work as an artist.

Poems of Progress, and Poems of Inner Life, by Miss Lizzie Doten, have been reduced in price. The gilt editions are to be sold at \$1.50 each, postage 10 cents extra; and the plain cloth edition \$1.00, postage 10 cents extra. Now is the time to order these and other poems in the list of standard works for sale at this office.

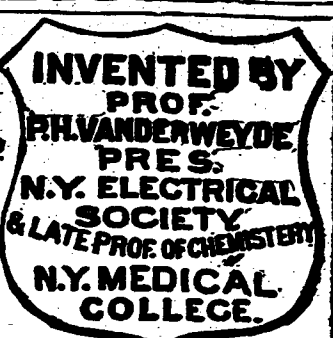
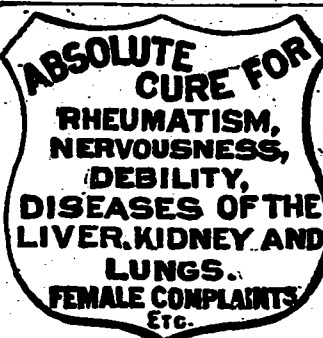
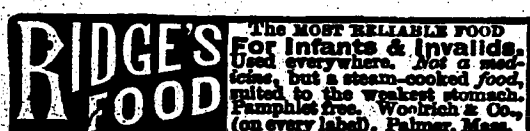
It will astonish frequenters of Spiritualist lecture halls in America, where an admission fee of twenty-five cents is nearly a "prohibitory tariff," and ten cents the popular price, to know the rates to a lecture by J. J. Morse in London on December 4. "The Relation of Spiritualism to the Liberal thought of the Day" was his theme. Platform tickets \$1.25. Reserved seats 62 cents. General admission 25 cents and 12 cents, depending on the location.

Dr. James De Buchananne was busy at work during the month of November, occupying the rostrum of the First Spiritualist Society of St. Louis twice each Sunday, supplying the place of Mr. J. Clegg Wright. According to report, his lectures were highly appreciated, as they deserve to be, for he is an earnest and enthusiastic speaker. After Jan. 1 he will be open for engagements and any society desirous of a good speaker will do well to give him a call.

Our readers will remember the interest shown in the Vassili Verestehagin collection of pictures at the Art Institute last winter; we are pleased to announce that the same collection will be on exhibition at the Exposition building, Michigan avenue, after Dec. 18th. Admission, week days, 50 cents; Sundays, 25 cents. We are very glad that the management will open the doors Sundays from 1 to 5, and 7 to 10 P. M. This will give a great many an opportunity who could not otherwise find the time.



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#### By Prof. W. C. Kitchin, Ph. D.

"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.



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## Life in British America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous canoe trips when visiting all the Indian settlements within five hundred miles of his home.

## Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

## Into Mischief and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

## Other Contributors for 1890 are:

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The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St. N. Y., on the 1st and 3rd Thursdays of each month at 8 P. M. The Alliance of fine Spiritualists as those who know that intelligent communication can be held between the living and the so-called dead. All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties being advised in the secular press treating of Spiritualism, which in their opinion should be read to be quoted to send a marked copy of the paper to either of the officers of the Alliance.

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VOL. XLVII.

CHICAGO, DECEMBER 28, 1889.

No. 19

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## ORGANIZATION.

A POEM ORIGINALLY GIVEN THROUGH MRS. F. O. HYZER AND PUBLISHED IN THE RELIGIO PHILOSOPHICAL JOURNAL.

In a note, Mrs. H. says: Having been prevented by illness from attending the convention of Liberalists at Chicago, Aug. 1884, convened for considering the question of organization, on the evening of the 14th, the hour the convention adjourned, alone in my home in Buffalo, N. Y., I asked my angel guardians to give me some message in relation to the meeting. No impressions concerning its movements were given, but I received a visit from my faithful inspirer, Robert Burns, who said he would give me his views on organization as he would have done had I been at the convention and receptive to his influence. I send what he gave me. A short time afterwards I saw in the *Banner of Light* a beautiful poem delivered by Miss Lizzie Doten on the same evening and by the same author, expressing about the same views, though in different language. I look upon this harmony of inspirational influence over two minds so far distant from each other and who had not met or held correspondence for several years, as one of the most beautiful of the intellectual and spiritual phenomena of inter-spherical communion.

Dear lady, while the moonbeam plays  
On flowery lea and hill and mountain,  
And kisses, wif' its softest rays,  
The sleeping brow o' lake and fountain,  
Come wif' me to the mossy nook  
Where we've so oft held trust together,  
And read, frae nature's outspread book,  
The laws o' bright and stormy weather.

O' love, the sprite that woos our souls,  
At this time we'll make like mention;  
But while and earth-sphere onward rolls  
We'll take a peep at the convention.  
For there will be a deal o' talk  
And not a little fyke and jangle,  
Like the truth fiber we have brought  
Frae earthly threads ye disentangle.

In chrysalis at work we see  
A power which, in its ultimatum,  
To man a blessing rich shall be  
To soul and body, home and nation;  
But while the great idea takes  
Its upward, onward way through matter,  
Ye need nae wonder if it makes  
A most discordant din and clatter.

And on this question I've a word,  
Through thee, my lady dear, to utter,  
No matter if the nook be stirred,  
Or if the winds or thunders mutter,  
For weel ye ken I like care  
For self-right cant or frown or whining,  
For the self-righteous threat or prayer,  
Or for the crown or miter shining.

For what 'tis worth to human kind,  
I still wad gie, as I hae given,  
Some like waymarks unto mind,  
By which to point a path to heaven;  
And weel ye ken ye've often seen,  
Along the winding path o' ages,  
That even the smallest thoughts hae been  
Immortal magnet-guides so sage.

Man is an architect divine;  
Conceptive law through soul's ideal,  
Reboulds the altar, font or shrine,  
Which he, beholding, deems the real;  
But while he bows to forms o' clay  
Progression's fire, that naught can smother,  
Melts the solid imagery away,  
While art supreme unfolds another.

'Tis true, auld bigotry's stern frost  
Aff-times the budding thought—form chilleth—  
The spirit-fruitage aff seems lost  
In warship o' the word that killeth;  
But if, wif' all the past to read,  
Prophetic truth to warm and fire ye,  
Wif' hosts o' your beloved ones freed  
Frae earthly bondage to inspire ye,  
Ye're still afraid o' bond and creed,  
Ye're yet in Finto's furnace roasting,  
No matter that frae chains ye're freed,  
Ye spend your precious time 'f' boasting;  
If ye've less trust in love divine  
Than fear that ye'll again be fettered,  
Though a' God's truths above ye shine,  
Your state, pair souls! is lika bettered.

If man exists by two-fold power,  
Which through organic law controls him,  
Which as a germ, through bud and flower,  
Into the golden fruit unfolds him,  
Form is a ceaseless prophecy  
O' art that's pressing on behind it,  
And only through it can we see  
To search for truth or ever find it.

See how the raindrops i' the sky  
Unite i' love's supreme devotion  
And down the hill and valley hie,  
To mingle wif' the throbbing ocean;  
Then see how gracefully they rise,  
Drawn by the sun's attracting power,  
Till o'er our heads they unlitze  
And fall again in genial shower.

In every dewdrop lies the power  
To float the commerce of a nation,  
To ope the petals o' a flower,  
Or spread the fields wif' desolation;  
Find but the power o' unity  
To shackle, cripple and distress ye,  
And in the revelation see  
How richly it can serve and bless ye.

Search where ye may i' all the works  
O' nature, which ye call creation,  
In all o' law ye'll find there lurks  
An affirmation and negation;  
Find how much power the human mind  
Hath unto rack and thumb-screw given,  
And in that ratio ye will find  
The power to ope the gates o' heaven.

Not yet hath harmony divine  
So conquered mortal pride's wild clamor  
That she can build on earth her shrine  
Without the sound o' ax and hammer;  
But in the future ye shall see  
The snowy lamb and kingly lion  
Repose in sweet humility  
Together on the walls o' Zion.

Ye've nobly toiled in throwing down  
The bulwarks o' old superstitions;  
Now let your zeal as warm be found  
In giving Truth her new conditions.  
The genius o' Love's sacred Art  
Asks of to-day a rich production,  
Then join in soul and mind and heart  
In the grand work o' reconstruction.

## THE POET'S GREETING.

Purporting to come from Robert Burns through the mediumship of Miss Lizzie Doten.

Syne each has ta'en the trumpet by turns  
A while to blow it,  
I trust ye'll list to Robert Burns  
Auld Scotia's poet.  
It surely is nae out of place  
In such a meetin',  
Although I canna show my face  
To gie ye greetin'.

I read the question in each e'e  
And warm heart throbbin'—  
"What bond is there twixt us and thee  
Guid rhymin' Robbin'?"  
I answer, we belong indeed  
To one another,  
And human hopes and human need  
Hae drawn me hither.

Your earnest words, your warm debate,  
Sae loudly called me,  
That Heaven itself nae so great  
That it could haud me.  
I lose na chance for doin' well,  
Where'er I find it,  
And though the cry came straight frae hell  
I sure should mind it.

But not alone frae Heaven aboon  
Hae I descended,  
Leal, loyal hearts wif' yours in tune,  
My steps attended;  
And while ye thought to lay your plans  
Sae wise and clever,  
The power to move was in our hands—  
You were the lever.

We listened to your strong debate  
About your nation,  
And that for which ye sought o' late—  
"Organization."  
Ye weel may think that we were all  
Much interested,  
For we hae got some capital  
Therein invested.

This land has welcomed the oppressed,  
Frae like quarter,  
And furnished homes, bath East and West  
To all who sought her.  
Full many a son o' Scotia's pride,  
Wif' Highland Marys,  
Hae found a home and ingle side  
On western prairies.

I bid all prejudice begone,  
And envy rankin',  
And bless ye for your Washington  
And noble Franklin.  
I stretch to ye the friendly hand  
Wif' all your follies,  
And gie ye greetin' frae the land  
O' Bruce and Wallace.

Full well I know ye're sair distressed,  
And fiercely riven,  
And that the cry o' your oppressed  
Goes up to heaven.  
A mill-stone round your neck is tied  
Which sinks ye slowly,  
Until ye stand on Freedom's side  
And help the lowly.

The jealous line 'twixt black and white—  
Mind how ye draw that—  
A man may be though black as night  
A man for a' that.

While thus ye judge, I've little faith  
Ye'll treat him fairly,  
And much I fear that 'twixt ye bath  
He'll suffer sairly.

The man who in his country's need  
Does naught to save her,  
His empty words without one deed,  
Are clish-ma-claver.  
I'd rather hear through some lone glen  
The free winds whistle,  
And wad na gie for all such men  
Ane guid Scotch thistle.

Then bravely fight, if fight ye must  
Wif' firm endeavor,  
Nor let your trusty claymores rust  
Like covered spears;  
Peace shall be sounded sune or late,  
Frae lika sleep;  
And here will be the Church and State  
For all God's people.

Then when this victory is won,  
Your next Salvation,  
You'll surely find depends upon  
"Organization."  
Then turn to Nature for your light  
Sae close beside ye,  
And she will gie ye rules o' right  
To safely guide ye.

When summer trips wi' golden shoon  
O'er hill and valley,  
Upon the banks o' bonnie Doon  
The birds rally;  
And sun and air, and dew, and light  
Unite together,  
To ape the eyes o' daisies bright  
And blow the heather—

Sae, when ye bring leal, loving hearts  
Wif' all their forces,  
Ye'll see a glorious summer start  
Frae heavenly sources:  
Ye'll gather many a worthy thought  
Frae lika bosom,  
And that sweet flower for which ye sought  
Will sweetly blossom.

And now farewell, I must awa  
To heaven above ye,  
But leave a blessing for ye a',  
Frae those who love ye,  
And while each heart for Freedom yearns  
Wif' high endeavor,  
Ye'll find a friend in Robbie Burns  
Baith now and ever.

In a private letter from Mrs. Hyzer, not intended for publication, she says:

I am greatly interested in the question of "Organization" or "Unity" of educational effort on the part of Spiritualists, and of Liberalists generally. During all my inspirational ministry of truth I have been a most earnest advocate of organization, and long ago I foresaw the results of the apathy, fear and prejudice concerning it that are now upon us, as promulgators of the grandest gospel and the sublimest science of life that ever demanded the attention of the human mind, or the reverence of the immortal soul of man. I am glad with exceeding great gladness to see the JOURNAL true as ever to the spirit of its divine commission; a beacon set upon the high, commanding mountain summits of truth and justice, guiding the wayfarer or voyager on the great surging sea of revelational thought, and leading him safely away from the rocks, breakers, and maelstroms of fanatical credulity, mediocrity, dishonesty and all their train of mental prostitutions, into the clear, calm sunlit harbors of healthful soul-conviction, or into the calm open sea of intelligent and fearless investigation of the "Truth that maketh free."

But in view of the incomparable importance of the great question of organization, I have so much to say, I dare not begin to say it through the columns of the JOURNAL, as I should not like to make it necessary for its kind-hearted editor to call me to order, as he would be compelled to do if he still continued to do justice as in the past to its contributors and readers. So far as my views are concerned I think our good friend "Robbie" a much better condenser of thought and I am glad to have him give expression of them.

## Mysteriously Cured.

Jacob C. Zabriskie, for over six years a paralytic, suddenly recovered the use of his limbs on the night before Thanksgiving Day and is now practically a well man. Zabriskie was for twenty years in the employ of the Manhattan Gas Company, and for many years superintendent of their works in New York. He went to St. Louis and built the Laclede Gas Works and was superintendent up to about six years ago. In 1882 he was in Jersey City, when he was stricken with paralysis, first in his left arm and then it extended to the left leg, and he was brought home perfectly helpless. He has been bedridden ever since, the family subsisting off the proceeds of a little confectionary store kept by his wife. On the night before Thanksgiving Day he says he had a dream that he had recovered, and he woke up. He was surprised to find that he could move his hands and feet. He got out of bed and got a drink of water without arousing anybody. In the morning he thought it was all a dream, but found this was not the case, as he could move his hand and foot. He got out of bed and walked about the house. Naturally he walked with some difficulty, but gradually regained strength, and when seen to-day by your correspondent he was in full vigor of health and is arranging to get back to business in the spring. Dr. J. K. Baudry, the famous physician, examined Zabriskie a week before the recovery and pronounced his case hopeless. To-day he saw the man and says he is well. The doctor, however, can give no opinion as to the cause of the recovery.

## WALTER GRAY'S SIXTH SENSE.\*

LAURA FAY.

It was in a large, old-fashioned stone house in the suburbs of the city of Buffalo, standing far back from the street from which it was approached through an iron gate and up a broad, graveled walk winding along under the dense foliage of great trees, until, just as one began to think there was never to be an end, the path turned sharply to the left, and there, literally buried under vines and clambering roses, stood the house, where, one lovely June day in 1843, when the roses were in full bloom, Walter Gray first opened his eyes to the light of his mother's smile. His father was a handsome, courtly man of the world, engaged in extensive business enterprises, which kept him much of the time away from home. Thus it was, as Walter grew older and began to look upon the world with questioning eyes, that it was to his mother that he turned in every perplexity, sure to find comprehensive answers to every problem as presented. There were brothers and sisters, a large family of active, energetic minds and wills to train, shape and govern. Upon the mother, therefore, devolved most of this loving duty—carefully and conscientiously performed. Often in later years has the subject of this sketch spoken to me of that mother—of her patience, her gentle but firm management. From his birth an uncommon tie existed between them. His father, exacted obedience to the letter of the law—the mother tempered the rule with fine sense of justice and comprehension of the understanding of her children. Little Walter, when six years old, was the living image of a picture which I have seen of Lord Byron taken about that age. Short dark curls clustered in masses over his finely shaped head; brown eyes that seemed to look clear through one, instantly detecting the faintest shade of wavering or hesitancy in the replies he constantly demanded to his eager questions upon every subject—questions that, seemingly, one was always the least prepared to answer. The word fear, apparently, he had never heard, and was totally unconscious of its existence. During his frequent visits to the country, to the farm of an uncle—a favorite brother of his mother's—which was only a few miles from the city, he climbed the highest trees, rode without saddle or bridle the wildest and most unmanageable of the horses, whipped all the boys anywhere near his age that encroached on his rights, and tamed all the snakes that could be found on the farm, bringing home sometimes two or three at a time for his mother to admire, with as much apparent enjoyment to the snakes as to himself. Not a wild bird whose call he could not imitate, often inducing the shyest to come close about him, even alighting on his hands. In his studies he was always far ahead of his class, and yet one wondered when he got his lessons. Masterful dominating, leader in every enterprise which did not trespass on another's rights—for there his quick sense of justice and careful home training was most apparent—yet at a word of request or disapproval from his mother his dearest enterprise was abandoned, no matter how great the sacrifice. She was his queen, his idol. All his treasures were brought triumphantly home to lay at her feet. The rarest wild-flowers, the greenest mosses, the reddest apples, the largest snakes, or the oddest pebbles that he could find, were carried to her for admiration and acceptance. His eyes followed her about with that tender watchfulness and protecting care more like a lover than a child.

It was June again—that eventful month to him—six years that he had known a mother's care and love. She had not been well for weeks, and little Walter with tender solicitude had hung about her chair and bedside, grieved at sight of her pale face, eager to anticipate every want. Of late the children had not been allowed to see her but once a day, and now, as he stood by her, softly stroking the long fair hair that fell over the pillow, reaching nearly to the floor, she drew him closely to her side, and kissing him tenderly, said:

"My darling, the doctor says that I will get well much faster if I have perfect quiet in the house. Your father has sent for Uncle Charles to come for you all, and take you to the farm. Promise me that you will be a good boy—kind and obedient to all, and wait patiently until mamma sends for you."

"If only he might stay with her, and let the others go," he said.

"No, dear, the doctor knows best."

So he gave the desired promise, trying manfully to keep back the tears that trembled in his pleading eyes. Clinging his little arms around her, kissing her hair, her eyes, her cheeks, her lips, until his grief mastered him; then, burying his face in her bosom, he sobbed aloud. Some one exclaimed, hurriedly:

"She has fainted!"

They lifted him quickly and took him away. Two weeks passed by at the farm, and little Walter being constantly assured by his uncle and elder sister that his mother was getting better, was cheerful and happy; trying

ing to do just as she would wish—waiting for the daily expected message to return to her. His aunt was in the city, assisting the nurse and friends in watching with his mother. She had not been home for a week, though word had been sent daily. They had put the children to bed one evening—little Walter in a small room at the end of a long hall on the second floor, where he always slept, next to a large room which was his mother's when she visited the farm.

They had not heard from her that day, but "Word would come in the morning; no doubt she was better," his sister said, as she kissed him good-night, and leaving the light burning in the hall near his door, as usual, went down to the parlor, where two or three neighbors and friends were gathered.

It was eight o'clock when the children retired. It was ten by the clock on the parlor mantel when little Walter came running down the stairs, bursting into the room in great excitement, calling eagerly:

"Mamma dear, dear mamma, take me with you!—oh, take me with you!"

Not finding her there he ran from room to room, struggling frantically away when they sought to detain him, darting through the front door, which stood open, and out upon the lawn, his little night-dress disheveled, his hair tossed wildly back, the tears streaming down his flushed cheeks, calling, "Mamma, oh, mamma, come back!"

His uncle, clasping him firmly in his arms carried him to the parlor, assuring him his mother was not there, and had not been that night. This he would not believe, but declared, with passionate bursts of sobs and entreaties to be taken to her, that "she had been with him in his room—had kissed him, and told him she was going away and he would never see her again."

It was useless to try to comfort him or to persuade him that his mother had not been there. Again and again he broke away from them, rushing from room to room, up and down the stairs, calling, "desperately for her to come back. It was twelve o'clock when his aunt unexpectedly returned from the city, and learning at once of his condition, took him in her arms, soothed his passionate grief with loving words and caresses, telling him that his mother was resting quietly now, and he should be taken to see her to-morrow.

With perfect faith in her assurances he went readily back to bed, where he told his sister, who again accompanied him, the story that both of them have repeated many times in later years, every detail of which, he says, remains ineffaceably impressed on his memory.

When his sister took him to bed the first time and left him, leaving the door open, with the light burning brightly in the hall just outside, he fell asleep at once, he said. Later he awoke and saw his mother standing beside him!

This did not seem strange to him, as, child-like, he expected she would soon be well and come herself or send for him. In his joy at seeing her, he sprang up and threw himself upon her bosom, kissing her again and again delightedly.

She took him in her arms, carried him down the long hall to the head of the stairs, and, standing him on the floor, knelt before him. Pushing his curls back from his temples, she took his little face between her warm, soft hands, as she had often done before, and looking lovingly into his eyes, told him to be a good boy, and when he grew up, to remember that she prayed him to be a good and true man; that she was going away now and he would never see her again, and kissing him passionately, suddenly broke from his detaining arms and disappeared, going, as he supposed, down stairs, where he followed, as before described, rushing into the parlor just as the clock was striking ten. The next morning he was up bright and early, full of eager happiness, for was he not going to see his mother?

He got together all the little treasures he had gathered for her, tying them in a small box preparatory to the journey. It was impossible to subdue his high spirits, even though all but the younger children seemed strangely sad and quiet. After breakfast they were all carefully dressed and seated in the wagon, his elder sister holding him closely to her side, and were driven by his uncle to their home. Oh, the joy of going home once more! He had never been away from his mother before in all his little life, and as they drove up to the carriage entrance to the side door he could not speak for very happiness. A strange man was coming slowly down the walk, and a strange boy with a broom was sweeping down the steps. What was that long black scarf fluttering from the door? He rose up quickly, leaned eagerly forward, and, without a word, not even an exclamation, fell heavily insensible.

He has since told me that all he had ever heard of death was when driving with his mother, upon one or two occasions, she had pointed out to him some corpse fastened on a door or window, and told him that some one inside the house was dead—that God had taken them away. His mother had died the previous evening, just at the hour of ten!

His sister told me that for many hours little Walter remained unconscious, the physicians using every means to restore him without avail. In the late afternoon he awoke slowly, as from a long, deep sleep. He would speak to no one, asked no questions, refused to eat, but sat or moved about the room, which he did not leave, as if in a half-trance with a dazed and bewildered look on his face, remaining in the same condition for the two days preceding the funeral; not a mouthful having passed his lips. On the third morning

(Continued on Eighth Page.)



## QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY ISAAC ALLEN.

1. My mother was one of the most conscientious and devoted members of the Methodist Episcopal church I ever saw, and by the influence of her prayers, admonitions, and example I became fully convinced that it was the only way to eternal rest and happiness. I became a member of that church at the age of fifteen years. After ten years of hopes and fears, doubts and prayers, fasting and humiliations, I was satisfied if the creed was right my reason was wrong, or if my reason was right, the creed was wrong; so at the age of twenty-five I left the church and from that time up to the present, which is now half a century, I have not had one single grain of faith in any of the fundamental principles of orthodoxy.

2. I do not know as I am a Spiritualist, as popularly understood, yet so far as I am qualified to judge after so long an investigation, it is the most satisfactory, philosophical and happy system ever before presented to the world, and for the last thirty years I have advocated and done all I could to advance and propagate its soul-inspiring principles.

3. I cannot say that I am fully convinced, yet I do not hesitate to say that I sincerely believe in "the continuity of life beyond the grave, and of the intercommunion between the two worlds." But belief is not knowledge. We believe a thing because we think it is true. Positive knowledge kills belief.

4. Two years ago this last summer I had a séance with a medium on Cassadaga camp ground. While he was in another room I addressed separate questions to each of four intimate friends who had passed from this life, on different slips of paper which I rolled up into small pellets, mixed them up so I could not tell them one from another. I then cleaned off the two slates which I had taken the precaution to bring, myself, and which had not once been out of my hands. I then called the medium. When he came into the room he broke off a small fragment of a pen all that lay on the table and I put it between the slates myself, held them firmly together, the medium not touching them at all. At his request I took up one of the pellets; presently he told me to change it for another. Almost immediately after taking up the second pellet I heard the pencil writing between the slates. After a moment there came a rap signifying the message was finished. On opening the slates I found a response to one of my questions signed by the person to whom it was addressed and corresponding to the pellet I held in my hand. Now we know of nothing but the human mind that can give an intelligent answer to an intelligent question, and here was one given under conditions and circumstances utterly impossible for me to account for. There is no known law or manner of means by which a message could be written out as above described. I have thought much on this subject and have tried to view it in all its different aspects and shades of meaning. As I now believe, there is no other way to account for it than by admitting it to be a communication from an unseen intelligence who once lived on this side of life in the flesh.

5. Whatever the outcome may be in the future, Spiritualism is not now a religion, but it has nearly destroyed that of the present. It has killed the devil, extinguished the fires of the bottomless pit, laughs at total depravity, buried the Jewish Jehovah, and has given us in place of an angry God a universal or a loving Father, whatever that may mean. No two individuals define God alike, and as religion consists in each man performing those duties which he thinks his God requires of him, there are, in consequence, as many different religions as ideas of a God. From the savage who worships his carved stick and the mother who destroys her child to please her God, up to the most devoted Christian of our day who pleads the murder and blood of Jesus to obtain blessings from his God, I can see no difference in principle. True, we are vastly advanced in morals, which need no God to develop and perfect; but in religion we stand very nearly where we did a thousand years ago.

6-7. So far as I am capable of judging, the last two questions resolve themselves into one. It is my opinion that the development of the psychic powers of the race should be the main business of our life—that mysterious principle, the essential essence, that undefined spirit, that individualized "ego" destined to exist forever, possessed of possibilities so grand and glorious, which the heart and mind of man have never conceived of. It is in the cultivation of them and them alone which will bring happiness and peace upon the earth. The brotherhood of mankind will never be attained by seeking and worshipping a God way above the skies. Spiritualism teaches us to let the gods above take care of themselves, pay their own expenses, while we go to work with all our might, mind and strength to bring out the kingdom of love upon the earth, the God within in the only God we shall ever find either in this world or the world to come; and as we become broader, deeper and higher we shall find that the glorious principles which permeate, fill and move the universe with joy and beauty will respond to and fill our spirits with love and peace. There is nothing which has tended to develop individuality and independent thought so much as Spiritualism since its advent into the world; and as the dark phantoms of theological belief are dying out, emancipated humanity is making gigantic strides in the moral and mental departments of its nature. The most useful and practical discoveries are being made in the deep and subtle mysteries of nature and her laws and which portend wonderful events in the near future. We owe all this to spirits and Spiritualism. Who shall say that Franklin has not touched the brain of an Edison; that Washington, the heroes of the Revolution, and the founders of this government did not assist in putting down the late rebellion and in the destruction of slavery? Here opens to our mental view an immense field of usefulness, which is worthy of our highest aspirations and in which each and every individual can assist in the progression of our race and in the final establishment of a universal brotherhood.

## The New York Presbyterian Scheme of Revision.

While the public may differ as to the merits of the Chicago *Tribune's* political doctrines and doubt its efficiency as a sociological reformer there can be but one opinion about its being an authority in matters of religion. If there is any one thing above another in which a big daily is expert, it is in sensing public sentiment on religious matters; and, where this sentiment does not injuriously affect party politics, to give it voice. Under the above heading the *Tribune* criticises the Presbyterian dilemma as freely as does the RELIGIO-PHILOSOPHICAL JOURNAL. Here is its latest on that topic:

The committee appointed a short time since to consider the advisability of revising the Westminster Confession of Faith has made its report to the New York Presbytery and its recommendations will be acted upon during the coming month. The report substantially advises a tinkering of the creed rather than a remodeling or the substitution of a new one. In other words, it seeks to conciliate by compromise. The following are the vital points of the report:

"This Presbytery would regard with apprehension any attempt to remodel the Confession of Faith, as endangering the integrity of our system of doctrine. We deprecate most earnestly all such changes as would impair the essential articles of our faith contained in that Confession, which has so long served as our standard, and to which we are bound by so many historic and personal ties. We desire only such changes as seem to us urgently needed and generally asked."

"1. We desire that the third chapter after the first section be so recast as to include these things only: The sovereignty of God in election, the general love of God for all mankind; the salvation in Christ Jesus provided for all, and to be preached to every creature."

"2. We desire that the tenth chapter be so revised as not to appear to discriminate concerning 'infants dying in infancy,' or so as to omit all reference to them (Sec. 3) and so to preclude that explanation of Sec. 4 which makes it teach the damnation of all the heathen, or makes it deny that there are any elect heathen who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility according to the measure of light which God has been pleased to grant them."

There is clearly evident in this declaration the purpose of the committee not to abandon the doctrine of election, which lies at the bottom of the prevailing discontent in the church. At the same time, aware that the Calvinistic dogma is the root of offense, they seek to smooth it over and make "the sovereignty of God in election" more acceptable by the palliating statement of "the general love of God for all mankind" and "the salvation to be preached to every creature." But if the first declaration means anything why is the second made or what force does it have? By what authority can they set metes and bounds to the authority and sovereignty of an omnipotent, omniscient, and omnipresent God, or evade the consequences which are deliberately set forth in the dogma of election? The courageous as well as the logical course would have been either to have retained the dogma, with all that it implies, or else to have removed it altogether. It is too absolute an affair to be made palatable by sugar-coating, and the minister who is called upon to preach in accordance with the Confession, should it be thus modified, will find himself confronted with a paradox no amount of sophistry will enable him to evade or explain. It will puzzle him to set forth predestination from the point of view of the love of God, and preaching of salvation to every creature when some of these creatures are predestined to eternal damnation. The expressions as to the damnation of infants and the elect heathen follow on the same lines. The logic of predestination must involve them, nor is it affected by the saving clauses of the committee. Another suggestion is made by the committee to the effect that the Presbyterian and Reformed Churches of America and Great Britain shall formulate a brief creed containing all the essential doctrines of the Westminster Confession, which shall be adopted not as a substitute but as a supplement. But if the short creed is to contain all the essential doctrines of the larger one why formulate it at all? It is the essential doctrines which are the stumbling blocks, and they will still remain. Election will be there, just the same, just as the man and the foreigner are, driving young men away from the ministry. Dr. McCosh asserts. Modifications of this sort supply no remedy. What is wanted is reconstruction. The cry which is coming up from the M. C. donia of the laity is not for a sugar-coating of the election pill so it can be more easily swallowed, but for the removal of the pill altogether out of the scheme of faith as a medieval dogma which is abhorrent in these latter days of advanced thought and liberal progress. To this extent, therefore, the action of the New York committee will prove a disappointment to the revisionists.

To the Editor of the Religio-Philosophical Journal.

## The Great Mystery.

If you had not given the stamp of your approval to this extraordinary story by its publication in your JOURNAL, it might well be rejected as a sensational "yarn." The account published in your pages must be received, however, as a statement of what is supposed to have actually occurred, and I am tempted to make a few remarks with reference to it. These are as much by way of analysis as of explanation, and concern the phenomena observed, the agent producing them, and the evidence furnished of their validity.

As the credence to be given to such a story depends on the evidence in support of its statements, this point may be taken first. So far as your readers are concerned, the evidence consists of Mr. Woodcock's own statement, supported by a document which purports to give the testimony of seventeen other persons. Your endorsement is sufficient guarantee of the bona fide of Mr. Woodcock's account of what he saw and heard, if any such guarantee is required. But it would be a mistake to suppose that he has supplied seventeen witnesses of the occurrences referred to in the report drawn up by him. This document furnishes an instructive illustration of the way in which cases are apparently strengthened by evidence which on examination is found to be of little value for such a purpose. The report begins with the declaration that certain curious proceedings actually occurred, from which we should suppose that the persons who signed the document were witnesses of them. When we read further, however, we see that what is meant is, that while some of those persons profess to be actual witnesses, the great majority vouch for the proceedings

only on hearsay. In fact, so far as I can make out, Mr. George Dagg and Mr. William Dagg are the only two signers of the report who had any personal knowledge of the occurrences there mentioned, and this merely as having received a verbal communication. The only others mentioned in the document as actual witnesses of phenomena, besides the girl Dinah McLean and little Johnny and Mary Dagg, are Mrs. John Dagg and Mrs. George Dagg. One of the incidents referred to is said to have been observed by the latter while she was alone in the house, and as her name is not appended to the document, it is evident that none of the seventeen persons who signed it could give evidence in a court of law that it actually occurred. For the reasons stated, the report is practically valueless for any purpose other than expressing the belief of those persons and Mr. Woodcock, who drew up the document, as to the genuineness of the phenomena there referred to. This conclusion does not, however, lessen the value of Mr. Woodcock's own testimony, nor for his guarantee for the credibility of the persons whose evidence he cites in the course of his extraordinary narrative. This evidence to have any scientific value, ought, however, to be sworn to before a magistrate. As the case at present stands, the only real testimony we have is that of Mr. Woodcock himself, a large portion of whose account is necessarily based on hearsay evidence.

As to the agent in the remarkable occurrences related, we are told that the girl Dinah one day saw a "big black thing" pulling off the bed clothes, which black thing was seen several times also by little Mary Dagg, and described by her as "in the shape of a man with the head of a cow with horns, and cow's feet." This child and Dinah at another time saw the same figure dressed in white, while on another occasion Dinah declared that she had seen a big black dog, "with long hair like tails hanging from each side," which knocked down the fence. The last appearance of the figure was to Dinah and the two little Dagg children, Mary and Johnny. These children describe the person they saw as "a beautiful man, dressed in white with ribbons and pretty things all over his clothes, with a gold thing on his head and stars in it." He had a lovely face and long white hair, and carried a "music thing" on which Mary played. To show Mr. Woodcock that he was really an angel and not a devil, as had been before represented, the figure went up into the air in a kind of fire, which seemed to blaze up from his feet and surrounded him until he disappeared, or, as little Mary said, "he went to Heaven and was all red." On these appearances I would remark that one of the Dagg children appears to be only four years old and the other two years, so that not much weight can be attached to their evidence. The only real witness as to the mysterious visitor is Dinah, and I should be loath to give much credence to such extraordinary events to the testimony of a child eleven years old, without strong corroboration. Those who have studied the character of children, know what eccentric conduct and language, young girls especially, are capable of under special circumstances, and it behooves us, therefore, to ask for further evidence.

The unseen visitor, claimed at one time to be "the devil, the son of the Blessed," and afterwards to be an angel from heaven sent by God to drive away that fellow, but his conduct was hardly angelic. It is more reasonable, seeing he was fond of candies to accept his third claim to be "a disincarnated being who died twenty years ago, aged eighty years," and that he was actuated by a spirit of mischief, or having fun," as he termed it. Mr. Woodcock was quite right in denouncing him as a fraud when he lost his temper on being cornered in a falsehood. Not only, by his own admission, did the mysterious visitor lie, but he used obscene language, for which, however, he apologized on being reasoned with, and he showed very ill will against Mr. Woodcock and Dinah. To the latter he is said to have had great antipathy, and yet he appears to have changed his voice that he might not be suspected. The variety of voice employed by the spirit, as we will call him, was remarkable. When Dinah thrashed him with a whip-stock she made him squeal like a pig, but he had before spoken in a gruff voice, audible, however, only to Dinah herself. This voice was heard afterwards by others also, and when Mr. Woodcock went to the shed to find the spirit he heard a deep, gruff voice, "as of an old man, seemingly within four or five feet from him," reply to Dinah's question, "Are you there, mister?" in language which could not be repeated. This use of obscene language appears to have been one of his peculiarities. He was unmanly enough to constantly annoy Dinah in that way. When the spirit wished to pose as an angel, his voice changed to one of "exquisite sweetness." He sang beautifully two hymns in which the company present joined. Mr. Woodcock at first very naturally suspected ventriloquism by Dinah, who was the only person with him when the conversation with the spirit began. The filling of the mouth with water may have been an effective test, although it does not appear how long it was before Dinah swallowed it. Mr. Woodcock is, however, clearly wrong in supposing that because her voice is delicate and young it cannot be the gruff voice he heard could not be hers. The character of the voice depends on whether it comes from the stomach or the throat. A practised ventriloquist can imitate an old man or a baby, and therefore, although Mr. Woodcock was satisfied the voice did not emanate from Dinah, it would be well to have the judgment of a trained ventriloquist on the point. Whether a girl of eleven years old could thus keep up a conversation for five hours without a break, is another question. I see nothing used in the language by the spirit but what even so young a girl might not, under special conditions, have employed, and the spirit's statement that he did not like Mr. Dagg's brother because he did not give him any candies, is certainly childish. As to the singing there would probably be difficulty in explaining it as due to ventriloquism, but much must be allowed for the state of excitement in which the people present were. Moreover, nothing is said as to whether or not the singing was loud; if not, possibly Dinah's "delicate and very effeminate" voice may have produced it.

None of the acts said to have been performed by the spirit violent appear to have occurred in the presence of Mr. Woodcock, except the pencil writing and the throwing of the pencil across the shed. An inkstand is said to have disappeared while Mr. Horner was looking at it, and a bible had been previously taken from before him and put in the oven. Other occurrences are mentioned in the report, all of which are quite in character with the spirit of mischief and fun which the owner of the voice claimed to be actuated by. Many of the earlier troubles in the house were, however, of a disgusting character and were evidently malicious, and on a par with the language used before Mr. Woodcock's intervention. The spirit seemed wishful to convince the people that its performances were not due to the desire of the Dagg family to

be talked about, and that Dinah was not at the bottom of them, and he tried to throw the blame of them on the Wallace family, with whom there was a dispute about a boundary line. If the phenomena had occurred a few hundred years ago, Mrs. Wallace would have undoubtedly been tried for witchcraft and probably convicted on evidence very similar to that which caused many a poor woman to be done to death.

As to the explanation of the phenomena, probably those who disbelieve in spirit agency and witchcraft will ascribe them to the Dagg family and Dinah, unless the latter alone is credited with them. There does not appear to be any adequate motive for such action by the Dagg family. That the young girl was intimately connected with the proceedings is evident from the fact that when she was away from the house the troubles ceased. Dinah was, moreover, seriously affected by them. Previous to their commencement she was "a stout, rosy-cheeked Scotch girl," whereas now "her cheeks are sunken in, dark rings encircle her eyes, and she is a mere shadow of her former self." This shows that, whoever was the actor in the mysterious performances, they were carried on at the expense of her organism. It is quite possible that she was the victim of her imagination in the appearances she professed to have seen. Imagination would not account for the voice, although her ventriloquism might possibly do so, unless the vocal phenomena were such that they could not be due to a child eleven years old. The reply given by the voice to a question put by a stammerer, who declared that nobody but an angel could have answered it, may be thought to prove that the voice cannot have been Dinah's. It was probably, however, a case of thought-reading, as was the knowledge of the private affairs of others present, and that may be one of the young girl's accomplishments. Some of the feats performed, such as the throwing about of stones and other articles, the moving of the table, rocking chair and month organ, the removal of the Bible and inkstand, the burning of mittens, certainly point to some occult agency, assuming them to be correctly reported. If Dinah and the children really saw a being who was at first a big black thing with a cow's head and cloven feet, and who afterwards had a beautiful face and long white hair, and wore a white dress and a crown with stars in it, and who finally went up to heaven in a blaze of fire, we must admit that those phenomena were due to the agency of a spirit, although a mysterious one. If they were, however, in this the victims of imagination, possibly we need not look beyond Dinah herself for explanation of the phenomena. Including even the return of the halter lost by James Quinn. The knowledge of the "double" and its power is yet in its infancy, and when this is better understood it will probably be found that a large proportion of the curious experiences ascribed to the denizens of the Spirit-world are due to the action, in many cases unconscious, of the human medium.

Whatever the explanation of the "great mystery," it is unquestionable that Dinah McLean possesses peculiar powers of some kind, and it is, perhaps, well for Mr. Woodcock not to wait for a return of the phenomena before taking the young girl into his family, that he may learn something more about them. C. STANLAND WAKE.

Philadelphia, Pa.

## The Theological Revolution.

Such is the significant title of an article in the New York *Sun* on the discussion and revision of Calvinistic Presbyterian doctrines now going on. Extracts from the article show, in brief space and in clear and strong language, the great importance of this Presbyterian advance—a move which shows the power of free thought and spiritual growth in a striking manner:

Prof. Briggs of the Union Theological Seminary did not overestimate the importance of the controversy over the revision of the Westminster Confession when he said at the Presbyterian dinner on Monday evening that it was the beginning of a sweeping theological reform which would affect all orthodox Protestantism.... Prof. Briggs said, once started the movement goes on like a fire on the prairie, and having begun it cannot be stopped. For the first time the great body of Presbyterians of this day have learned that they have been formally professing doctrines which are really shocking and hateful to them. Mr. Henry Day, for example, confessed his ignorance of the articles concerning election, predestination, and infant and heathen damnation and the horror which they excited in him when they were brought to his attention. Yet he is an old and staunch Presbyterian and a man of great intelligence, who would be supposed to know exactly and thoroughly the faith that he professed. President McCosh says that since the publication and discussion of those terrible articles young men intending to prepare themselves for the Presbyterian ministry have halted or actually turned back, horrified by the doctrines to which they would be called upon to give their adhesion.

Yet the whole system of Presbyterian theology, or all orthodox theology, rests on those doctrines now so heartily detested by a great body of the Presbyterians. The whole theory of rewards and punishments is linked with them inseparably. The one is an irresistible, logical consequence of the other. The Calvinistic statement is simply and substantially that what is to be must be, or that the event and its consequences were determined before all time. President Patton of Princeton College said on Monday evening, in arguing against revision, this doctrine of election, or foreordination, is the very essence of Calvinism and the faith of Presbyterianism. (Take it away and the whole system goes to pieces....) We accordingly get an indication of the direction in which orthodox Protestantism is tending. It is toward future probation, or practical Universalism, as the only solution of the problem over which it is now in so much ferment, the only solution short of downright agnosticism or the entire abandonment of supernaturalism. Hence Prof. Briggs is justified in describing the movement for the revision of the Westminster Confession as "the beginning of a theological reform that can no more be resisted than the flood of a great river."

If Prof. Briggs had uttered such sentiments two or three hundred years ago he would have enjoyed the satisfaction of dying at the stake as a martyr to his opinions. If he had expressed them even twenty-five years ago he would have been condemned as an arrant and pestilent heretic. But now he proclaims the revolutionary doctrines to applauding Presbyterians, and despite his opinions, nay, because of them, remains the most popular teacher in a Presbyterian school of theology.

## The Churches and the Masses.

[Christian Union, Dec. 12.]

The report of the meeting of the Evangelical Alliance held in Boston last week, which will be found in another column, deserves the widest reading, not only for what it expresses, but for what it implies. Such discussions as were listened to in Boston last week are significant of a movement throughout the churches; a movement which comes not a moment too soon for the life of the churches and the safety of society. The dust of the theological discussion now so rife blinds us to the crying needs of the field that lies about every church door, to the languor and uncertainty of the church in the presence of its mighty task. Compared with that work, the theological questions are as dust in the balance. So long as great needs are unheeded, as great opportunities are neglected, as great chasms yawn between organized Christianity and the throbbing, despairing hearts of vast multitudes of men and women, the outside world will have good reason to treat with contempt the emphasis on theory and the neglect of practice. To the man who sees what religion is and what it has to do in the world if the spirit of Christ is ever to become the spirit of man, there is something meager and pitiful in the sober discussion of the fate of "elect infants," or of those whose darkness has never been lighted by the touch of gospel truth. The enormous mass of scholastic definition piled on the sublime simplicity of the New Testament revelation has almost suffocated the church; that vast incubus is moving off into the abyss which is fast swallowing up all those medieval speculations which were admirable dialectics but without reality in the universe of actual things. The great truths which should shine all the more clearly now that these truths are being disentangled from the confused and confusing philosophies of purely human makings; and it is the recognition of this movement away from scholastic refinement to great, living verities which gives the theological turmoil in which we live, dignity and significance.

Nothing better could happen to the church than the appearance of that group of acute and merciless critics who of late years have been steadily holding up the mirror of the life of Christ in order that the church might see how distorted is its own image when reflected there. "This teacher, whom you not only profess to follow, but whom you actually worship," say these critics, "sought not the classes but the masses; your doors are no longer darkened by them. This teacher was simplicity itself in his teaching, his daily life; what have your creeds, your ecclesiasticism, your professionalism, to do with him?" These questions often carry implications which are unfair and unjust, but they carry also an indictment of the churches which no Christian man can read without sorrow and shame. The church believes that it represents the divinest thought of man, and the most winning and beautiful life ever known among men; it stands for love, forgiveness, infinite compassion and tenderness; for hope, happiness in the life that now is, and for eternal joy in the life which is to come; and yet one-half the people in this country rarely cross its threshold, and have nothing in common with it. This is no rhetorical exaggeration, but a terrible fact, based on careful investigations, and one which cannot be explained away. It stands to-day as the steepest indictment of our narrowness, our confusion of ideas, our ignorance of our work, our sloth and infidelity; it stands also as the sign of our definite work, and the source of our most urgent inspiration.

## What is Mesmerism?

To the Editor of the Religio-Philosophical Journal.

I could scarcely suppress a broad grin when I looked over the hastily written paper in a late JOURNAL, asking "What is Mesmerism?" to find that it remained unanswered. It is time I have shaken up the matter as vigorously, perhaps, as a terrier dog would a rat, and with as little discretion, maybe, as Don Quixote fighting the wind-mill, and yet I compared it with some things that it was not, told of many things that it did, but never a thing directly of what it was. And now as I stop to harvest my ideas on the subject, I am forcibly reminded of the position of the old Scotch divine who endeavored to illumine the subject of metaphysics. After floundering through seventeen explanatory headings he said, "Well my brethren, it is a question I neither understand myself, nor anybody else;" but the question still remains, "What is mesmerism?"

We define mesmerism in its general acceptance as the lowest grade of magnetism, and may be distinguished as animal magnetism. It is coined in the human system through some chemical power, taking the dangerous flash out of that other potent brother, electricity, and assimilating for human use its harmless residue. In our reference to the general acceptance of the term mesmerism we do not wish to include Mesmer as being one of the workers on a low plane. Mesmer inherited his power from his mother who was a peasant woman. She was possessed of a magnet whose healing powers were largely known, and accredited with these virtues. She believed the magnet did the work, and when her son doubted its influence she bade him take it in his hand and rub the surface; at the same time she placed her hand upon the head of her son, a requisite to make the magnet work, and thus the end was accomplished through her touch.

After the death of his mother, Mesmer repeated experiments with, and finally discarded the magnet. He says, "I knew, when my gentle, truthful mother closed her beautiful eyes in a semi-trance and laid her hands upon the aching brow or distorted limb of some poor sufferer, that she called upon some spirit to aid her, and I fully and firmly believed the spirit came." While Mesmer avows that his own work was through "disembodied spirit," he dared not own it in that superstitious age for fear he would be declared insane and deprived of his liberty. While he could and did mesmerize people, or cause magnetic slumber, his general work was far above that plane and his success was phenomenal. It is no wonder that in the days when the church crushed out with iron hand science and knowledge, that the efforts of Mesmer were easily suppressed, and he denounced as a charlatan and a trickster.

But we need not go back to past centuries to find the best counselors of the multitude, in their conceit and ignorance, for in the broad sunlight of the present, blessed are the thousands to whom table-rapping and toe-snapping are one and the same, except that toe-snapping has an additional power—that of ventriloquism, and is therefore able to produce raps in any part of a large room. We apologize for introducing the last paragraph on so stale a subject. The most successful healers work with vital magnetism and on a plane where the best spirit power is attainable. Magnetism is under the control of the spirit, and is its messenger upon



many occasions. The sensory nerves telegraph to the brain through magnetism, as the nerve itself has no better means of conveying intelligence than a telegraph. The nerve strikes the warning and magnetism carries it forward. We conceive it is the power that works the muscles to open and close the heart in its spasmodic actions, and governs the circulation. The contraction of the muscles of the heart is not sufficient to force the circulation to the utter extremities of the fingers and toes without magnetic help. In all healthy persons, every capillary vein not larger than a hair, and all over the entire surface of the body, must have its share during every pulsation. And then when on our feet, nothing but magnetism can collect and lift upward to the heart again, and against the law of gravitation, the ascending blood. This is a matter but little considered and shows how water might be made to run up hill. Magnetism is in fact the motive power of the human organism, the spirit doing its work on magnetic wheels.

All creation is permeated with spirit and magnetism. The beautiful flowers turn their faces to the morning sun to be kissed, and the pattering rain-drops surcharged with magnetism scatter their blessings wherever they fall. The rays of the life-giving sun humanity tries so hard to avoid, are full freighted with magnetic health, and a tramp of two or three miles with such pure life forces, without a parasol, will make the cheeks glow and lessen the druggist's help.

The time is not far distant when the medical colleges will be forced by circumstances, the popular demand, to take up magnetism as a part of medical education. The people lead the van of progress, while the old fossils who stand at the head of the medical institutions, are moss-grown with blinding prejudices. They are like the creed-bound orthodox who begin to see that they are standing still, as their willow restless congregations are traveling onward seeking near the light, a new bible and a new prayer-book. If they would recover their old following they must press forward with such concessions as will please and satisfy, for no retrograde movement will be made to meet the churches.

Materia medica will soon be in the same condition unless they prefer to die in the ditch with nothing to do. Magnetism is a great healer; its medicine chest, exhaustless nature, from whose profuse laboratory prescriptions can be freely drawn for all emergencies. Nature will be met and administered unto by nature's work. Even Christian Scientists will send in their prescriptions when the facts dawn upon them, for all the healing power they have now is magnetism, although they do not comprehend it, and ignore it with uplifted hands saying "stand back, I am holier than thou." Of course magnetism may be administered by the laying on of hands or by sitting apart, but the better way to do it probably is, by local contact with the trouble sought to be remedied. In my former communication I spoke of my experience as an amateur performer in magnetic work, then called mesmerism. Soon after the occurrences previously narrated, a young physician who afterward became celebrated, said to me, "I have a surgical case on hand, the cutting out of a tumor on a young lady's shoulder," and he asked me to magnetize her. She proved an easy subject and in a few minutes was ready for the surgeon. There were none other anesthetics in those days, chloroform coming into use about a year later. She bore the operation as if in peaceful slumber for five or six hours when the effect began to wear off, the family sent for me and I remagnetized her, saying to her "I wish you to remain in this condition until to-morrow morning at 8 o'clock when you will awake and be without pain or further trouble from the same." This proved to be the case. The tumor weighed five and a half pounds. My "gift," as it was called, was a source of a good deal of annoyance to me, as it was outside my regular business. In some cases, as Dr. Quimby said, they sent for the undertaker and for me, the first on hand got the job. The undertakers are a hard class to beat, and I was generally second in the race. My object in writing these articles is to interest your readers in magnetism as a curative agent. It is worthy the attention of all who read your conservative paper, and I would earnestly ask all who do, to give the matter full investigation and they will be repaid for their work. From my knowledge of magnetism I think it should be for sale in every M. D.'s office in the land and hope to see that day, although I am rapidly approaching fourscore years, and may not be here more than 25 to 30 years longer. Be that as it may, I have no fear of death, for although he was once to me a "grim monster," now I consider him my best friend. With his advent life only begins in earnest. If we are happy here, we can be no less so after we cross the murky river and are initiated in the wonderful, the "bright forever." In looking over this paper I discover that I might have elaborated more fully the question that stands at its head, and yet it may have been sufficiently noticed to induce people to more thoroughly examine its claims which is its end and aim.

## Woman's Department.

### TRUE HISTORY OF THE SO-CALLED BLOOMER COSTUME.

Mrs. Amelia Bloomer of Council Bluffs, Iowa, corrects the Chicago Tribune.

I am led to write you now by seeing my name again dragged into your paper in a manner wholly uncalled for, and statements made equally untrue as those in the article above referred to. This occurs in the Tribune of November 23rd, in an article on the "Oueida Community." The writer of that article says: "The only costume allowed to the women was what has since become known as the 'Bloomer.' It was here that Mrs. Bloomer, the female suffragist, first obtained her knowledge of the costume which she afterwards claimed as her personal invention," etc.

The reader of the above would infer that I had been a member of the Oueida Community, and one of those whose skirts were cut off by Elder Noyes' "pruning-knife." This statement is made "out of whole cloth," never at the Oueida Community at any time in my life. I never knew any one who had been there. I never knew that the women there wore short skirts and trousers; and I never claimed the short costume as my "personal invention."

It is said that "nothing lies like history," and, judging from your writers of history, I believe it. They may not intend to be incorrect and to pervert the truth, but they do it nevertheless; and the wrong done is the same as though wilfully done.

### TRUE HISTORY OF THE BLOOMER COSTUME.

In January or February, 1851, an article appeared editorially in the Seneca County Courier, Seneca Falls, N. Y., on "Female Attire," in which the writer showed up the inconvenience, unhealthfulness, and discomfort of woman's dress, and advocated a change to Turkish pantaloons and a skirt reaching a little below the knee.

At this time I was publishing a monthly paper in the same place, devoted to the interests of woman—temperance and woman's rights being the principal subjects. As the editor of the Courier was opposed to us on the woman's rights question this article of his gave me an opportunity to score him one on having gone so far ahead of us as to advocate our wearing pantaloons, and in my next issue I noticed him and his proposed style in a half-serious, half playful article of some length. He took up the subject again and expressed surprise that I should treat so important a matter with levity. I replied to him more seriously than before, fully indorsing and approving his views on the subject of woman's costume.

About this time, when the readers of the *Lily* and *Courier* were interested in and excited over the discussion, Elizabeth Smith Miller, daughter of the Hon. Garret Smith of Peterboro, N. Y., appeared on the streets of our village dressed in short skirt and full Turkish trousers. She came on a visit to her cousin, Elizabeth Gady Stanton, who was then a resident of Seneca Falls. Mrs. Miller had been wearing this costume some two or three months at home and abroad. Just how she came to adopt it I have forgotten, if I ever knew. But she wore it with the full sanction and approval of her father and husband. During her father's term in Congress she was in Washington, and the papers of that city described her appearance on the streets in the short costume.

A few days after Mrs. Miller's arrival in Seneca Falls, Mrs. Stanton came out in a dress made in Mrs. Miller's style. She walked our streets in a skirt that came a little below the knees and trousers of the same material—black satin. Having had part in the discussion of the dress question it seemed proper that I should practice as I preached and as the *Courier* man advised—and so a few days later I, too, donned the costume, and in the next issue of my paper announced that fact to my readers. At the outset I had no idea of fully adopting the style—no thought of setting a fashion—no thought that my action would create an excitement throughout the civilized world and give to the style my name and the credit due Mrs. Miller. This was all the work of the press. I stood amazed at the furor it had unwittingly caused. The New York Tribune contained the first notice I saw of my action. Other papers caught it up and handed it about. My exchanges all had something to say. Some praised and some blamed, some commended and some ridiculed and condemned. "Bloomerism," "Bloomerites," and "Bloomers" were the headings of many an article, item, and squib, and finally some one—I don't know to whom I am indebted for the honor—wrote of the "Bloomer costume," and the name has continued to cling to the short dress in spite of my repeatedly disclaiming all right to it and giving Mrs. Miller's name as the originator, or the first to wear such dress in public. Had she not come to us in that style it is not probable that either Mrs. Stanton or myself would ever have donned it.

As soon as it became known that I was wearing the new style letters came pouring in upon me by hundreds from women all over the country, making inquiries about the dress and asking for patterns—showing how ready and anxious women were to throw off the burden of long, heavy skirts. It seemed as though half the letters in the mails were for me.

IT INCREASED HER PAPER'S CIRCULATION. My subscription list ran up amazingly into the thousands, and the good woman's rights doctrine was thus scattered from Canada to Florida, and from Maine to California. I had gotten myself into a position from which I could not recede if I had desired to do so. I therefore continued to wear the style on all occasions, at home and abroad, at church and on the lecture platform, at fashionable parties and in my business office. I found the dress comfortable, light, easy, and convenient, and well adapted to the needs of my busy life. I was pleased with it and had no desire to lay it aside, and so would not let the ridicule or censure of the press move me. For some six or eight years, or so long as I remained in active life, and until the papers had ceased writing squibs at my expense, I wore no other costume. During this time I was to some extent in the lecture field, visiting and lecturing in all the principal cities of the North on temperance and woman's suffrage, but at no time, on any occasion, even alluding to my style of costume. I felt as much at ease in it as though I had been arrayed in the fashionable draggle skirts. In all my travels I met with nothing disagreeable or unpleasant, but was universally treated with respect and attention by both press and people wherever I appeared. Indeed, I received flattering notices from the press of my lectures. If the dress drew the crowds that came to hear me it was well. They heard the message I brought them, and it has borne abundant fruit.

My paper had many contributions on the

subject of dress, so that question was for some time kept before my readers. Mrs. Stanton was a frequent contributor and ably defended the style. She continued to wear it at home and abroad, on a lecture platform and in the social parlor, for two or three years, and then the pressure brought to bear upon her by her father and other friends was so great that she finally yielded to their wishes and returned to long skirts. At least this was the understood cause of her change. Elizabeth Miller wore the style for many years, but I think abandoned it several years ago.

Luce Stone of the *Woman's Journal* adopted and wore the style for many years on all occasions, but she, too, with advancing years saw fit to return to long skirts. We all felt that the dress was drawing attention from what we thought of far greater importance—the question of woman's right to better education, to a wider field of employment, to better remuneration for her labor, and to the ballot for the protection of her rights. In the minds of the people the short dress and woman's rights were inseparably connected. With us the dress was but an incident, and we were not willing to sacrifice greater questions to it.

In the spring of 1855 my husband determined on removing to this then far-away city. As there were no facilities here for printing a paper with so large a circulation as mine I disposed of it to Mary B. Birdall of Richmond, Ind. In the early years after coming here I lectured in all the cities hereabouts, and on invitation addressed the Nebraska Legislature on woman's suffrage; and I was a frequent writer for the local press. But with advancing years and failing health I have retired entirely from the platform, and rested my pen—except an occasional effort. I have not worn the short dress for thirty years, and it does seem as though in that time the interest concerning it must have died out. I never set up for a dress reformer, like Anna Jenness Miller of the present day. Mrs. Miller, if I understand her correctly, really believes the short skirt and trousers the true style for woman's costume, but that the time for its adoption has not yet fully come. Women are not yet sufficiently free and independent to dare to strike for health and freedom. Jenness Miller is going over the country, lecturing on dress and disposing of patterns, and is doing a vast amount of good. I am glad to know that she is not assailed and made the butt of ridicule and caricature by the press.

If any one questions any of my statements they can easily be verified. The then editor of the *Courier* still lives, and many others who were conversant with my doings forty years ago. I have the files of both the *Lily* and the *Courier* of those days, and they furnish proof that cannot be refuted.

I have reached and passed my allotted three score and ten years, and my work on earth is nearly done. I would that future writers would seek to learn the truth concerning me and my public career, or let my memory rest in peace.

In writing of the press I do not wish to include all journalists. From some I have received the utmost respect and consideration, and my contributions have been sought after. And on the matter of dress, some who have wished to bring that subject before their readers have of late sent reporters to interview me; others have written me for information and have endeavored to lay the truth before their readers.

The writers for the *Tribune* prefer to give sensational articles and make themselves witty at the expense of truth and justice. It is to be hoped that in time that old, worn-out subject, the "Bloomer Costume," may have a rest.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

DREAMS AND DREAM STORIES. By Anna Bonus Kingsford. N. Y.: Frank F. Lovell & Co. Price: paper, 50 cents.

Mrs. Kingsford who passed away some little time since will be remembered as the author of "The Perfect Way" and a woman of many remarkable experiences. This book claims to be a record of her dreams, taken from her diary, in which she used to record them immediately upon awaking from sleep while they were fresh in her mind. She says, "On more than one occasion, the scenery of the dream has actually portrayed characteristics of some regions, city, mountain and forest, which in this existence, at least, I have never beheld nor so far as I can remember even heard describe." These have afforded Mrs. Kingsford the ground work of many stories she has written for the press—one, "Steepside," a ghost story, and "Beyond the Sunset," a fairy tale, created much comment. The latter was translated into German by the editor of a periodical.

HERE AND THERE IN YUCATAN. By Alice D. Le Plongeon. New York: John W. Lovell & Co. 146 pages. Paper. Price, 50 cents.

Madame Le Plongeon with her husband, the well known archeologist, has spent many years traveling in Yucatan making many stops in different parts studying the mode of life, religion, sacred rites, superstitions, fables and traditions of these people. Mayas as they are called, thus qualifying herself to write of them. She gives a chapter on the Evocation of Spirits. Among the most ignorant of the natives, there are medicine men and women who frequently make successful cures of patients pronounced incurable by licensed physicians; they claim to cure by order of spirits of fire and from the deep. These healers are treated much the same as healers are here, by the regulars, but their patrons protect them. This book is copiously illustrated and will be found interesting reading.

THE LAW OF HUSBAND AND WIFE, compiled for popular use by Leila Josephine Robinson L.L.B. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, \$1.00.

This little book of 163 pages is full of information concerning the legal rights of husband and wife, and may be profitably used as a text-book for clubs and societies. The subject of marriage, property rights, wife's separate estate, wife's support, separate maintenance, custody of children, claims of widow and widower, and divorce are all ably treated. The wife's legal status in all the states of the union is given; it is an admirable compilation of the laws of the land. Leila J. Robinson is a member of the Boston bar and author of "Law Made Easy and Women Jurors in Washington Territory." She has dedicated this last book to the Fortis Club of Boston.

### New Books Received.

The Myth of the Great Deluge. By James M. McCann. Buffalo, N. Y.: H. L. Green. Price, 15 cents.

Crimes: Its nature, causes, treatment, and prevention. By Sanford M. Green. Philadelphia: J. P. Lippincott Company.

Luck in Disguise. By Wm. J. Yecker. American Novelists' Series. New York: John W. Lovell Company. Price, 50 cents.

Magazines for December not before mentioned.

Wide Awake. (Boston.) The Christmas number of this excellent monthly for the young is full of good things. Sons of the Vikings is a romantic legend by Boyesen. Gid Granger is a Yankee story full of grit and success. The opening chapter of Wednesday the Tenth by Grant Allen, promises to be a thrilling tale.

## What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it. How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms be sure to give Hood's Sarsaparilla a trial.

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This list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true spiritual connection between God and Man, and the Soul and the Stars.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life; Barlow's Voices, and Immortality, are excellent. Angel Whisperings for the Searchers after truth, by Hattie J. Ray is a volume of bright gems of thought.

The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at large is startled by the unreliable statements of Maggie and Kate Fox.

The Records of a Ministering Angel, by Mary Clark.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

A new edition of Psychometry, by Dr. J. Rodas Buchanan, also Moral Education, by the same author.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit-world.

The Arcana of Nature, Physical Man, and Studies in Psychic Science, lately published by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle.

The complete works of A. J. Davis.

Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Beyond the Gates by Miss Phelps is a combination of the literary and spiritual. This popular author has for her latest work Between the Gates, a continuation of her delicate style.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shellhamer. This work is destined to sell well as it meets the demand of a large class of inquiring minds.

The Way, The Truth and the Life, a handbook of Christian Theosophy; Healing, and Psychic culture, a new education, based upon the ideal and method of the Christ, by J. H. Dewey, M. D.

The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D. and Edward Matland.

Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Spiritualism in accordance with the request of the late Henry Seybert, a work that has attracted much attention.

A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond saw at Cassadaga Lake; also, An Addendum to this Review.

D. D. Home: His Life and Mission, by Mrs. Duglass Home. Spiritualism as demonstrated by D. D. Home gives a serenity of mind that death cannot destroy. The work is one of the most valuable additions to spiritual literature that has been seen for some years.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gates Forster.

The Pioneers of the Spiritual Reformation, being the life and works of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions, by Countess Cathness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Robert Elsmere, by Mrs. Humphrey Ward, has furnished the subject for discourses by all the eminent ministers and has created a lasting impression upon the public mind.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years, by Morell Theoball, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Heaven Revised, a narrative of personal experiences after the change called Death, by Mrs. E. B. Duffey.

Glimpses in the Upper Spheres, conversation with the chief characters of the Bible, held by Luther R. Marsh, through Medium Paul.

From over the Border, or Light on the Normal Life of man, by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion, by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, plain, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.16; Moral Education, \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The Complete works of A. J. Davis, \$30.00; The Philosophy of Cure, 50 cents; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; Arcana of Nature, volume second, \$1.35; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Delineate, \$2.15; Digests, \$2.16; Future Life, \$1.60; Home, a volume of Poems, \$1.60; Heroines of Free Thought, \$1.75; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; The Missing Link, \$2.00; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man, \$1.60; Stories for our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols., \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way the Truth and the Life, \$2.00; The Perfect Way, \$2.00; Preliminary Report of the Seybert Commission, \$1.00; A Reply to the Seybert Commission, \$1.25; Addendum, 75 cents; D. D. Home, His Life and Mission, plain \$2.00, gilt \$2.25; Unanswerable Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Robert Elsmere, cloth \$1.25, paper, 50 cents; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Book on Mediums, Kardec, \$1.60; Beyond the Gates, \$1.35; Between the Gates \$1.35; The Light of Egypt, \$3.00; Angel Whisperings, plain, \$1.50, gilt, \$2.00; Studies in Psychic Science, \$1.25; Heaven Revised, 25 cents; Glimpses in the Upper Spheres, \$1.50; From over the Border, \$1.00; Scientific Religion, \$2.50.

### Letter from W. A. Mansfield.

To the Editor of the Religio-Philosophical Journal.

Feeling that, perhaps, some of your subscribers may be pleased to learn of my whereabouts and work, I venture a few lines. After a long absence I recently visited Grand Rapids where I was first developed as a medium. An informal reception was tendered me while there by Mr. and Mrs. Austin, who opened their beautiful home at 185 Barclay street. Their elegant parlors were thronged with Spiritualists, among whom were many who had in past years given me their warm sympathy and support during the trying season of my going that order (known best to mediums) of development. The evening was spent as usual on such occasions, with few exceptions, and many incidents referring to my development were recalled with pleasure.

As I entered the parlors and saw so many dear familiar faces, I was taken mentally back eight years to the time when I first entered the same fair city, fresh from the country—fresh in more than one sense, knowing absolutely nothing of Spiritualism and consequently never dreaming that I was destined to be an instrument through which anybody would be able to find immortality. How mysterious are the workings of circumstance.

Late in the evening two magnificent folding doors were discovered to be quietly separating which, when opened, revealed to the happy guests tables adorned with exquisite viands. The repast was most creditable to the hostess, and it was accepted in the spirit in which it was given, I am sure.

In conclusion I beg leave to say that I am visiting Jackson, professionally, for a few weeks and am surprised to see such a lively awakening here in the line of spirit investigation. From here I return to Chicago.

Jackson, Mich. W. A. MANSFIELD.



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## The Religion of Humanity and Church of the Spirit.

When we placed this heading over the responses to an article in the JOURNAL headed "Unity"—an article prepared in the hurry of numerous business cares—we little suspected that we were striking, so fully, a responsive chord. So it is we built wiser than we knew and the awakening which has followed the appearance of that article is quite gratifying. We feel gratified now in giving a more extended expression of our views and to emphasize the sentiment already awakened, and to urge friends to earnestness in the fulfillment of their heartily expressed wishes. It will not do now to slacken pace or to drop all interest in what to our view is a movement which may be made a great blessing to the world. Behind us as Spiritualists are the vast forces of the Spirit-world, waiting and watching through these long, weary years, for some unified, general movement for the bringing into more full rapport the good and true of earth as of heaven. Spiritualism means this or it means nothing. It is a religion—the religion of humanity—or it is nothing. Its spirit is as old as man. It has but one form of ministering. It is love for all—guided by the wisdom which is God's highest manifestation. It knows no distinction.

There has been one rock upon which all religions have split—thus sundering humanity: the attempt to define God, and man's relation to Him and to one another. Ancient Buddhism split here. Brahminism split here. The Jew, the Mohammedan and the Christian all split here. Men try to comprehend God—not apprehend Him—and fail in definition. Forming around the opinion of some strong magnetic leader, men become separatists. One class are "saints" and another "sinners"; this brings confusion in man's relations to his fellow-man, and the breach widens until the race is severed into fragments; no unity anywhere. "Definition" and "mine and thine" have often been curses. This has been especially so in the Christian regime. God has been defined until no God was left. Agnosticism is the bitter fruit of this attempt to define God. To define means to limit; to do this is to anthropomorphize the undefinable. We do not wish to be understood as attempting the impossible feat of comprehending God when we apprehend Him as the Universal Father. Apprehension and comprehension are two entirely different terms. The first belongs to the heart—to the

affections; the second belongs to the intellect, where freedom should be the absolute law of its exercise. Only by fully appreciating this distinction can Spiritualists and liberals of varying shades of belief hope to come together in unity and fellowship.

In the "Unity" editorial of October 12, we used an expression which one brother has taken exception to. In speaking of a basis of agreement we said, "without deifying Christ." We meant this in the sense that the "Church of the Spirit" should be free from all dogmatism. We hope to have all, whether liberals, orthodox or Spiritualists—all who can apprehend God as the Universal Father and man as the universal brother and who are uniting to work under the one spirit of love and wisdom as the inspirational life of all. No movement, positing a religion, can start with less than this, and to add more we fear will destroy that loving unity which is more desirable than anything else. Once united under this simple faith, freedom of culture and expression can have no limit. As individuals, members of the church of the spirit can "define" what they please; but when it comes to enforcing these "definitions," these opinions, as has been done in the past, we are forewarned of the result—confusion and disunion. We hope our friends will accept the simple statement which has been made prominent from the beginning. "God is our Father; man is our brother," and not introduce irrelevant questions, speculations and mere individual opinions for guidance in so important a movement as that which we are trying to herald. Let a starting point be established, a foot-hold made, and the heavenly forces which it is believed are guiding, will open our nature to the truth for which our hearts are hungering and thirsting.

One word as to the "Church of the Spirit." This name was suggested, because to have a church at all necessitates one in whose membership dwells the spirit. It is not necessary we hope to explain what is meant by this; Spiritualism implies something more than spirit intercourse. Without defining spirit all have felt its ministrations in the heart as peace, and its ministrations in the conscience. All have felt at times its illumination. It is the one teacher of the eternal verities; the fashioner of souls for an immortal existence. It dwells in all—unless driven forth by lusts, hatreds, covetousness and pride. It is the spirit of meekness, patience, humility, resignation. It is the life of God-in-Man, quickening all true mankind.

We call the proposed movement the "Religion of Humanity and Church of the Spirit" for another reason. The religion of humanity has been through all time. Its life is written on the pages of history and on the heart of man universal. In its manifestation of the life of God it has traversed the long winding labyrinths of the past and has left behind all that man has fashioned as its representative image; until, in this age—gathering all the treasures of truth which it has collected in its long march through the ages into the Church of the Spirit—it there finds its home with all of God's children who worship Him in spirit and in truth.

## The Issue.

The fakirs, frauds and charlatans are stirred to increased activity to forestall public opinion and prejudice it, if they can, against those who mean something more than the bread and butter and cheap jewelry which comes from "commercial Spiritualism." It is now as of old; the trade of the idol-makers is in danger. The day of judgment has come and the sharp issue is being presented whether the most sacred cause on earth shall be wiped out, and sink into forgetfulness, or whether it shall arise and be to humanity what it promised in the beginning, the gospel of the spirit to all sincere and true men and women. There is the sharp issue to be considered by those who belong to the JOURNAL's constituency. We are engaged in no mere dress parade. We have come to the point where the strongholds of spiritual wickedness are being stormed and taken. It is no child's play and whoever enlists with the understanding that the monster is going to be "downed" without a struggle is mistaken. The "gods" in the upper spheres are leagued with the devils who are their obsessed victims and tools in the under-spaces of this world. We are writing no phantom periods to please the fancy of the careless onlooker. As we see things, we are confronting a terrible reality, a reality which is going to shake Christendom to its center. The outposts of the infernal kingdom are here and now, and the marshaling of its hosts for the final conflict is latent in the air.

The JOURNAL, single-handed and alone drove from the field back to her native jungles in India the "fatuous fake" and her tiger train of black magicians. Blavatskyism is dead, wounded "hip and thigh"—never more to emerge from its darkness and servile delusions. It may try to re-inforce itself by a change of tactics and come forth from its "arcane" retreat to marshal the hosts of black magic now entrenched in modern spiritualism.

The JOURNAL cannot carry on this unequal war without the material and equipment which such a campaign against fraud, falsehood and the hosts who are its, and true Spiritualism's sworn enemies, implies. We want most of all a compact army of true, loyal men and women, resolved upon living true, faithful lives devoid of fanaticism and foolishness. We want self-sacrificing men and women, not sentimental "singers in Israel" merely but workers, helpers, friends who believe in God's truth and the divine agencies in the other life, who stand shoulder to shoulder, foot to foot in this sacred cause, to

inspire people with courage and true manhood and womanhood. Not the least of our wants is money—not to serve our personal ends, our personal ambitions, our personal comforts, but to serve the cause we have espoused and for which we have battled these long and weary years without the rewards which patient industry commands in all other fields of human effort. Our courage is unflinching, our faith unwavering, but we want to see results; we want to hasten the reign of truth, righteousness and love. Without these we work in vain.

Friends! The issue is sharply drawn. Shall we continue the struggle and win, or shall we falter, fail and waste our precious opportunities? It is for you to answer. The JOURNAL has answered.

## An Explanation.

Old subscribers will doubtless wonder why this issue of the JOURNAL is not a "holiday number" with special contributions, as has been the case for years with the number of the paper issued Christmas week. The facts are these: To get up such a paper requires a vast deal of preliminary work and careful supervision. This year the editor-in-chief was obliged to be in New York, ready to substantiate what he had published about Mrs. E. A. Wells, during the weeks in which the matter for the holiday issue would otherwise have been secured and arranged. The Christmas issue of last year was superior in the variety of its subject-matter and in the representative character of its contributors to that of any number of any Spiritualist paper ever before published. For "one week only" leading ministers of orthodox sects, together with Unitarian, Universalist, and Independent preachers like Swing and Thomas, with Spiritualist lecturers and mediums, and scientific men like Prof. Cones and others met in the JOURNAL's arena for friendly and sympathetic consideration of vital questions and to give experiences full of hope to seekers. As an evidence of the practicability and potency of the reconciliatory and conciliatory method in advancing liberal thought and effecting reforms it was a splendid success and an augury of what is coming when the JOURNAL is strong enough financially to give its editor-in-chief the facilities requisite to work the rich field already open to him. This he hopes is now far away and that before another year rolls past into history he will be in a position to make a paper whose every issue shall equal that of last Christmas. Whether he does this or not depends upon those who read this issue. He is doing all that lies in his power; it rests with those interested in the line of the JOURNAL's work to increase its effectiveness, influence and strength by that spontaneous, persistent and generous co-operation without which no enterprise of the kind can go forward to the full measure of success which the merits of the cause it advocates demand.

## A Glimpse of the Coming Tidal Wave.

"Accept my congratulations for a victory well earned," writes the veteran medium Mrs. J. M. Staats of New York, "may you continue in the good work."

Mr. E. W. Parker, a banker at Little Rock, Arkansas, and known on both sides of the Atlantic for his interest in psychical research writes: "I note the 'Wells' trial and must congratulate you on your success, and the wonderful care and energy you displayed in the matter. Poor Mr. Newton, I pity him. By the way, I think a little 'shot' toward helping with the great expense you must be at in your work would be timely. Find \$10 herewith for that purpose." Thanks, Bro. Parker. The money will be placed in the fund for disseminating our literature.

Rev. Wm. Bradley, preacher in charge of the "Union for Christian Work" in Boston, sends a renewal for another year and writes: "I thank you more than any words can express for your effort to keep the profession of mediumship pure, sincere and untarnished by imposition and fraud. I rejoice therefore at your victory in New York and thank the infinite Father for it."

M. L. Van Horn of New York City, known in years past as a zealous worker in local societies for the advancement of spiritualism sends a check for \$20 to pay for some subscriptions to the JOURNAL for the coming year and writes: "Sorry not to have met you personally while here, to have given you a word of cheer for the good work you are doing, and which has my highest approbation. It is a great thing for human progress in general and for Spiritualism in particular to have such a champion as you have proven yourself to be. The hordes of cranks and frauds must learn to keep off the track of the car of progress, which is always propelled by eternal principle and is no respecter of persons."

## Correct Terminology Needed.

We have long seen the need of a glossary and the accurate definition of new and uncommon words, and common words with new shades of meaning when used in matters covered by the broad term Spiritualism. Sometime ago we had the audacity to suggest to Prof. Elliott Cones that he consent to have the onerous task imposed upon him. He consented, in case he could possibly find the time. Prof. Cones is a natural philologist, a born dictionary-maker, as his work on the great Century Dictionary now in process of publication fully demonstrates. If the JOURNAL's readers will send us a list of such words relating to Spiritualism and cognate subjects not defined in the dictionaries, or if defined, now used at times with meanings not

therein given, we will submit them to the learned professor in the hope that he may supply that most necessary preliminary of all discussion *vis-à-vis*: the basis for a general agreement as to definitions and the intelligent and proper use of language. Those sending lists of words must be careful in their selections, and must write them in alphabetical order on a sheet of paper containing no other writing. In this extremely important matter is again seen the need of organization. With the machinery and financial power of organization it would be easy to command the services of Prof. Cones and other competent philologists, whereas, for their precious time and talent, and life-time of preparation there is now nothing to offer them, not even empty honors. While, as in the case of Prof. Cones, some have sufficient public spirit and pure love of science to impel them to gratuitous work, it is rarely the case that one is to be found who can afford to give his unpaid services in this or in other lines of work. We are glad to see, from *Light*, that this subject of terminology is being bruited across the water, both in England and on the continent.

## Seven Wise Doctors.

Not long ago a young lady in New York who, during her whole life has been in the enjoyment of most excellent health, with the sole exception that during the past year she has been troubled with daily headaches more or less severe, took it into her head that she would consult a physician. Never having had any previous use for such an individual, she was somewhat perplexed as to whom she should apply, but she finally settled upon her Esculapius and soon found herself in his presence. "I have come," said she, "to consult you about my headaches. I have a headache almost constantly. I have never been ill before and have no physician. I don't think I am ill now, except that I have a headache almost constantly, which really may be more imagination than ache, because I have had it so long that I feel lonesome if I miss it." The doctor asked her a great number of questions, told her what the trouble was; what he wanted her to do; made out two prescriptions and a bill for five dollars, which she promptly paid. Thinking she would be a little better satisfied if she consulted another one, she made the trial. After finishing her "tale of woe," the new one asked her a new set of questions, attributed her headaches to a new set of causes, gave her a new set of prescriptions, and didn't forget that he wanted a five dollar bill. By this time she had "caught the mania," and she went to see a third. He asked fewer questions, found more distressing symptoms, gave a shorter prescription and collected five dollars. Things began to grow interesting, and she patronized a fourth and fifth, the latter a woman, and each time with still more surprising revelations and the disbursement of the ordinary fees in each case. Once more she went to a female physician. She questioned with moderation and mildness and then remarked, "You are anemic, that is all that is wrong with you." She had no commands to lay on her except to take the medicine she prescribed and to report to her. She charged only two dollars. She had now run the gauntlet of six regulars, and thinking there might be some virtue in the charmed number of "7," she rounded up by calling on another lady doctor, whose tongue she found to be hung on a pivot and wobbled at both ends. She asked all the old questions and finally whether there was any young man she was particularly fond of. She then rattled off a most wonderful list of complaints that the patient's flesh was heir to, and ended by the writing of two of the most ponderous prescriptions she had yet received, and for all of this she only charged the modest sum of ten dollars. She went home a wiser if not a better woman. On taking an inventory of her effects she found she was minus thirty-seven dollars, and plus—according to the diagnoses of the physicians—dyspepsia, malaria, stomach troubles, shattered nerves, defective eyes and neuralgia, when she thought her only difficulty was the headache. The seven wise persons had agreed on only one thing, and that was the collection of a good stiff fee. By all means let the regulars be protected.

## Olcott Barnumized.

We learn from the *New York Nation* that the redoubtable carpet-bagger of Buddhism and commercial traveller of the Blavatsky theosophic combined troupe has, like Peter of old, "denied his master." That is to say he has gone back on Koot Hoomi, Morya, and the rest of the Thibetan "brothers," and given them the cold shoulder. This, notwithstanding that the blessed Koot once travelled from the Himalayas to New York to see Olcott, and left his materialized turban behind, which, if you do not believe, Olcott will show you the turban. But now, having fought it out with Blavatsky and taken the stump in Ireland for a new campaign, the *Nation* says Olcott has taken to patronizing a new set of supernaturals or infranaturals, in the shape of banshees and fairies. A London newspaper, just received, speaks of Olcott and Barnum in ominously close proximity. All Cockneydom is now flocking to see the "biggest show on earth," and the great showman would miss it if he allowed any such dangerous rivalry. Barnum could make a great hit if he secured a troop of Fairies and Banshees with Olcott to put them through their paces. The great and only Diss De Bar has lately been visiting Blavatsky in London, but was coldly received, we hear, through professional jealousy. Barnum should wake

up, or he will miss the crowning stroke of his life. With Olcott leading a troop of Banshees into the ring, and two celebrated fat women, attended by an Irish Judge and an Ohio Buckeye as pages, for a side show, the circus would be complete.

## Slightly Bigoted.

An educated and refined lady preacher of the Unitarian church, Miss Helen Putnam by name, ministered some time since to a church in Huron, North Dakota, and while there was elected President of a local society of the W. C. T. U. She was also, a little later on, elected to fill a position in a Unitarian college in Pennsylvania. These facts are mentioned merely to show that she is a woman of eminence and talent, and worthy of a good deal of consideration. She resigned her pastorate in order to go to her new field of labor, and on her way thither stopped over in Valley City of the same State for a few days, and was there invited to preach. Accustomed to hold religious service in churches she preferred to do so there, instead of in a hall, and application was made to the Congregational minister of the place who signified his entire willingness provided the trustees assented, which they did for a stipulated sum and the money was paid over to the church treasury. Miss Putnam's sermon was therefore announced for Saturday evening at the Congregational church. In the meantime it got noised abroad among the members that Miss Putnam was a horrible Unitarian; that she didn't believe that Joshua stopped the sun or the revolution of the earth that he might finish his battle; that she didn't believe that a whale swallowed Jonah or that Jonah swallowed a whale; that she didn't believe this and she didn't believe that, and they concluded that if their church was to be desecrated by so daring a heretic and polluted by the breath of so impious a priestess they could never, never enter its walls again. Matters began to look threatening, and the trustees taking into account the great expense that fumigating, scouring, white-washing and painting would incur to render the church fit for re-dedication, rescinded the lease they had made to the lady, and the sermon did not come off. As she was only a woman, after all, she could pocket the insult quietly and go on her way to the elevated appointment awaiting her in the East. The disappointment could have been but of small moment to the reverend lady but what may modern enlightenment not say of the few sanctimonious bigots who closed the church doors against her?

## A Significant Event.

One of the stupendous results accomplished for Methodism is thus succinctly put in last week's *Christian Union*:

A significant event of the week was the centennial celebration on December 8 by the Methodist churches of the founding of the publishing house known as the Methodist Book Concern. This great business, which is an essential part of the Church's propaganda, was commenced upon a borrowed capital of \$600 five years after the formal organization of Wesley's American followers into a Church. Its capital now runs into the millions. It owns two plants; one in Cincinnati called the "Western Book Concern," and one—the original house—in this city, which, after many changes, is now established in the fine new building at Fifth avenue and Twentieth street, just completed at a cost of \$1,000,000. It is estimated that the profits of the business—utterly wiped out by a destructive fire in 1836—have since then exceeded \$4,000,000, of which one-half has been returned to the Church for a variety of uses—in part as dividends to the conference for the benefit of their disabled veterans. The Book Concern begins its second century with the finest denominational publishing house in the world and a general catalogue of nearly 3,000 books; and it is issuing every year hundreds of thousands of copies of the Church papers, our friend and contemporary the "Christian Advocate" alone reaching over 50,000 subscribers. It also prints nearly 3,000,000 copies of Sunday-school papers and leaflets. The influence upon a connectional church like the Methodist body of so potent an agent, which is an integral part of the economy, can hardly be overestimated.

## The Russian Influenza.

For several weeks much has been reported of a new malady that took rise in Russia and has been rapidly advancing westward; all Europe has been affected and now the telegraph reports its arrival in New York from over the water. The foreign name is "la grippe," and when it gets a firm grip upon its victim it is severe and disagreeable while it lasts, but is not called dangerous. It is, however, epidemic, and a lack of premonitory symptoms is its chief characteristic. So far as we can learn, it is attended with pains in the joints and muscles, a feeling of depression in the lower part of the chest and catarrh of the nostrils and bronchial tubes. Dr. Edson of New York says it is easily handled; that all that is necessary to cure is a "10 per cent. solution of quinine to be sprayed over the affected membrane freely" and frequently, and the following to be taken internally: Three grains of quinine, one-half grain of camphor and a quarter of a grain of extract of belladonna, to be made into pills or powders, and taken four or five times a day." It will be well to remember the prescription as the disorder is advancing westward with rapid strides.



## Christmas Greeting.

Instead of the customary editorial greeting, we this year adopt that of our esteemed friend Walter Howell, the lecturer and medium. Mr. Howell sends out his greeting in a printed letter to his personal friends. He will no doubt be glad to join with us in sending it also to the many thousands who will read this issue of the JOURNAL. It came to hand just in time and here it is:

Whatever may be our religious convictions concerning Jesus, the Christmas season brings glad tidings of good will and joy to all our hearts. We may not believe with the orthodox Christian in the absolute deity of Jesus, and some among us may even doubt the existence of Him as an historic personality. Whatever may be our views upon this question, there can be no lack of appreciation of that spirit of generosity manifested so universally. In an age when the element of selfishness seems almost paramount, it is refreshing to see the spontaneous expression of the altruistic spirit. I would that Christmas days were more frequent. If our daily life gave birth to more of the Christ-likeness in character, every day might contain the elements of a true Christmas.

Let me therefore take this opportunity of wishing you a thoroughly happy Christmas. May the spirit of "the Prince of Peace" and love find in our hearts an abiding home. May the music of the myriad voices in all lands that sing the anthem and the hymn, the chiming of the bells, the greetings on the street and the ringing laughter of the children be but echoes of our gladness.

The year 1889 has well nigh gone into eternity. As we stand upon the verge of the grave of the old year, how many solemn thoughts crowd themselves upon our consciousness. Unfulfilled promises, broken vows, lost golden opportunities and a host of hopes unrealized. And, perhaps, during the past year, some dear one has gone out of our home and beyond our physical sight forever.

We listen to the tolling of the bell, the knell of the departing year, and while we linger by the tomb of the dead, old past, we behold the angel of the future standing before us and the new year is born!

The year 1890 comes to us freighted with new aspirations, larger hope, deeper faith, a stronger love for humanity and greater determination to be true to our highest inspiration.

Let me wish you most sincerely a successful and joyous year. Through the mist of tears that fall from our eyes over our shortcomings in the past, may we see the rainbow of promise speaking to our souls of a time to come when we shall have gained the victory over our lower and lesser self and risen above the tearful April of the land of weeping.

If we will but try, we can make the coming year the happiest we have ever spent on earth. A day of kindly thoughts about our neighbors, an hour spent in doing good, the utterance of a cheerful word and the spontaneous gush of sympathy will bring heaven nearer and make God a conscious factor in our lives. Let us work, pray, trust and wait. If we do so the spirit of the true, the beautiful and the good will crown our year's living with abundant spiritual reward.

Titusville, Pa., December 25, 1889.

## Wells against Bundy.

A brief history of Mrs. Wells since entering the materializing trade, together with an account of the proceedings in the Supreme Court of New York, was published in the JOURNAL of Dec. 14th. The supply was exhausted within five days after publication. To meet the continued demand for the "Wells" matter, the account in full has been republished in pamphlet form and will be mailed to any address on receipt of five cents. Ten copies for twenty-five cents. As our Spiritualist exchanges have thus far either studiously avoided giving the facts, or when referring to the case have published false representations and garbled statements intended to mislead their readers, it would be well if the JOURNAL's readers would do some missionary work among these misguided people. We don't blink the facts in this case! Neither do we ask people to consider it with a preconceived bias in our favor. All we ask is that decent, intelligent people will take pains to possess themselves of the facts as furnished from the court record in the JOURNAL and to remember that we stood at the bar of Henry J. Newton's own selection, prepared to prove our assertions, and that he declined to let us have a chance, after bringing us a thousand miles from home and putting us to very large expense of time and money to prepare for the trial. We know of no document equal to this account for mission work among the deluded, the prejudiced, the unsophisticated. Let it be widely read. Read and pass it along.

## Transition of Hon. G. T. Gridley.

On Thanksgiving Day, while we were in New York, our esteemed friend, Hon. G. T. Gridley, of Jackson, Michigan, passed suddenly and seemingly without warning, from this to the higher life. He was a man of commanding presence, with a nature as sweet and gentle as that of a refined woman. As a member of the Michigan bar and as a presiding judge of the circuit court he had won enviable fame. He died full of years and honors. The Jackson County Bar Association adopted resolutions full of feeling; one extract will show their tenor: "His love of justice was supreme. He was a lawyer in the broader and better sense of the word, a despoiler of technicalities, and so practiced

his profession as constantly to educate and enlighten his conscience. In his green old age his heart was as tender as that of a child." This is as we knew him. He was a friend of B. F. Taylor, of whose genius Illinois is proud. When Taylor was almost starving, Judge Gridley, then a poor, struggling lawyer, took the stranger in and gave him a home and that encouragement which a great soul can. To the day of his death Taylor's eye always moistened with gratitude when Gridley's name was mentioned. It was our misfortune to know Judge Gridley but a few years, yet we count it great good fortune to have known him at all, for no one could come in contact with this man and not be the better for it. Some two years ago, at our suggestion, he visited Mrs. Slosson the estimable lady and medium at 524 West Lake street. She gave him the most convincing evidence of the presence of spirit friends. No one could listen to his account of the séance and not be deeply impressed. The contemplation of such a noble character inspires one with fresh hope for a race which can produce so perfect a specimen of manhood. We regret not to have been able to speak of him sooner, but we do it now with a full heart, and extend our sympathy to his bereaved family, with whom his memory will ever be green, ever sacred, ever a benediction, as, indeed, it will be to all who knew him. His favorite poem was that beginning:

"There is no death."

He has proven the truth of the poet's words and is to-day making the Spirit-world the brighter for his presence.

## The Sugar Trust's Enemy.

Ever since Claus Spreckles, the great California capitalist, commenced building his big sugar refinery in Philadelphia, with the avowed determination of downing the sugar trust, the people have been interestedly watching the result of its opening and earnestly praying for his success. He is now nearly ready for operations. He has been begged and bullied by the sugar trust to unite his forces to theirs, but he has denied and defied them from first to last. His first move has been to enter the New York market and buy up every pound of raw material he could lay his hands upon. He sought the leading importers and brokers and spent an entire day with them before his presence was discovered by the sugar trust people. The managers got together as soon as possible to thwart Mr. Spreckles, but it was too late—he had cleaned out the market. He claims now that he has all the raw material he will need for some time to come, and some of the New York sugar refiners have got to shut down. The fight will now grow interesting and the dear people will be glad to see victory perching upon Claus Spreckles' banner.

*The Path to Health* is the name of a publication issued by Dr. J. C. Hoffman of Jefferson, Wisconsin. It should be in the hands of every person suffering from the opium habit. We have known Dr. Hoffman for many years and know that he is a graduate of Rush Medical College of Chicago and of two German universities. While pursuing his studies at Berlin in 1869, he suffered severely with facial neuralgia, and after being repeatedly urged by men eminent in the medical profession to use morphine to allay his excruciating agony he yielded. The result was that he became a victim of the dreadful habit. We knew him while he was a slave to morphine; we knew of his seemingly miraculous cure; we have watched his practice ever since he made a specialty of treating the disease; we have full confidence in his sincerity, and, judging from the vast array of evidence, we are convinced that he can cure the opium habit.

The return of Henry M. Stanley to civilization has been a matter of common rejoicing for some time past. One of the most remarkable expeditions of modern times is thus successfully brought to an end. While General Gordon was governor of the Sudan, a German named Edward Schnitzler, now known to the world as Emin Pasha, became governor of an Egyptian province in the equatorial interior of the continent. An expedition organized to rescue him from his isolated position, where he was in danger, was put in charge of Stanley in 1887. The public has ever since watched for news from him with increasing interest, and from time to time reports of his death were circulated, but happily without foundation. Mr. Stanley brings with him the people he went to relieve and a good store of experience of life in interior Africa, which he will doubtless soon put into print. A grand reception awaits him in London the freedom of that city having been extended to him.

A new monthly magazine entitled the *Gleaner* will appear in San Francisco at the opening of the New Year conducted and edited by the efficient editor of *The Carrier Dove*. It is to be "devoted largely to the interests of women, and will present all available information concerning occupations and employments open to those who are financially dependent upon their own exertions. Its aim will be to help women to help themselves; to educate them to rely upon no one for support, but bravely and determinedly enter the battle field of life, and with their own brain, muscle, and self-reliance win their independence." It is to be issued at the low price of \$1.00 per year—and to trial subscribers three months for 25 cents. We bespeak for it the success that such a publication should deserve, as it is a step in the right direction. Address 841 Market street, San Francisco.

Mr. W. C. Bowen of Brooklyn, N. Y., has our thanks for a fine cabinet photograph of himself, which has been added to the large collection in the Journal office. His picture reminds us of his clear-cut and admirable article on organization published in the JOURNAL for Dec. 7. We hope its cogent reasoning made an impression commensurate with its force. Mr. Bowen, though actively engaged in business, is always actively interested in Spiritualism. He is an eloquent, magnetic and forcible speaker, capable of sustaining his theme from first to last without loss of interest to his hearers. He ought to be heard at all the leading camps, where his fresh, crisp thought, crystallized from long study and experience would be a God-send to campers.

For some two years past, under the caption of "Editorial Fragments," there have been published in the *Golden Gate* of San Francisco, paragraphs covering a large variety of topics. At the suggestion of some of his friends not very long ago, the editor considered the matter of selecting from among the many "baskets full" of fragments a sufficient number to form a volume; and he did not consider more than a week before putting copy into the hands of the printer and a holiday edition of 275 pages will be forthcoming, containing seven hundred selections from these "Fragments" and will be sold at \$1.50 per copy.

We are astonished to see from our excellent Unitarian contemporary, *Unity*, that unity prevaileth not within that eminently respectable fold. *Unity* goeth after its Michigan contemporary, *The Unitarian*, with fire in its eye and as full an expression of its mind as is consistent with the mild-mannered form in which Unitarians are wont to express the most intense feeling. "Behold how pleasant it is for brethren to dwell together in unity," but when these brethren are sisters and they get after Bro. Sunderland the wool fleeth—but in a strictly decorous and conventional way.

*America* is a paper which should be in the hands of every patriotic American. It is a powerful foe to Romish usurpations in this country and has plenty of money and brains behind it. The issue for December 12 is a "cartoon number"; the leading full-page cartoon shows the decrepit old pope using the head of Liberty for a footstool and extending his foot the better to enable an American politician to kiss his big toe. "With the aid of their new university (at Washington), they would educate our politicians to do this sort of thing," is the significant line under the picture.

The JOURNAL is flooded with crudely prepared and voluminous articles on economic and sociologic questions. We are ready always to give reasonable space to these topics but must insist that the articles be carefully prepared and short. Furthermore, we have no room in which to air visionary schemes evolved from the inner consciousness of individuals who do not understand a single principle of the mighty themes they talk so glibly about, and who are not subscribers to the JOURNAL.

We learn with regret that Dr. J. R. Buchanan has decided to discontinue his *Journal of Man*. The work upon it, added to his already too heavy duties, is too much for him single-handed, and the patronage, we presume, is not such as to warrant the great outlay necessary to command competent assistants. The magazine took so much of the Professor's time that it seriously interfered with the preparation of his books for which there is a rapidly growing demand.

## CATARRH.

Catarrhal Deafness—Hay Fever.

## A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and ear passages. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.—*Scientific American*.

Sufferers from Catarrhal troubles should carefully read the above.

## Catarrh.

A new home treatment which permanently cures the worst case in from one to three applications, send for particulars to A. H. Dixon & Son, Toronto, Canada.

The most convenient, business calendar, for 1890, is the Columbia Bicycle Calendar and Stand, issued by the Pope Mfg. Co., of Boston, Mass. It is in the form of a pad of 366 leaves. A good portion of each leaf is blank for memoranda. The leaves are sewed at the end, enabling one to turn to any leaf desired, and by an ingenious device the leaves tear off independently, leaving no stub. The portable stand, which holds the pad, contains pen-rack and pencil holder.

Public Schools as Affecting Crime and Vice is the title of an article, by Benjamin Reece, to appear in the *Popular Science Monthly* for January. Mr. Reece cites figures which show that crime does not decrease as illiteracy is diminished, and says that our school system should be made more effective by the addition of moral teaching.

An interesting account of the Irrigation of Arid Lands in the far west will be given, by Henry J. Pilpott, in the *Popular Science Monthly* for January. The effect which this practice has on the methods of agriculture, the interest of farmers in the science of meteorology, and on state and national legislation, are also brought out in the article.

An Ohio lady was so frightened by a snake that her glossy black hair turned white as snow. It was soon returned to its original color by Hall's Hair Renewer.

Don't fail to see the Music Holder advertised in another column of this paper.

# PAINLESS BEECHAM'S PILLS

For Weak Stomach—Impaired Digestion—Disordered Liver.

SOLD BY ALL DRUGGISTS. PRICE 25 CENTS PER BOX.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.

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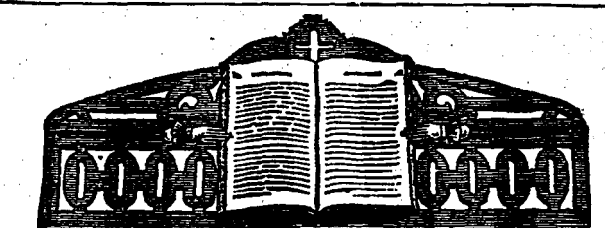
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the interest continues, for in it on indubitable testimony may be learned how

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by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control, and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respects, all other recorded cases of a similar character, this by common socialism came to be known as

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Were it not that the history of the case is authenticated beyond all doubt or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As a

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for general distribution, it is UNQUALLED; and for this purpose should be distributed industriously, generously, persistently, far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper and protected by "acid" paper covers of the newest pattern.

The publisher has taken advantage of this necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Venum one from Harper's Magazine for May, 1880, entitled

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.

MARY REYNOLDS.

A CASE OF Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. E. W. Stevens makes reference to it in that invaluable standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Venum, but is nevertheless a valuable addition. The two narratives make a

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For the Religio-Philosophical Journal.

**ELIZABETH OAKES SMITH.**

I know not, ask not, where may be  
The heaven to which we tend,  
I learned celestial good from thee,  
O Sweet counsellor and friend,  
And being one amid a way  
Where faith for light has striven,  
When such no more shall weep and pray,  
They must be one in Heaven.

**RIGHT.**

### Aspiration.

### **Facts vs. Misstatements**

of seventy American millionaires whose aggregate wealth is \$2,700,000,000 or about one-fifteenth of the total wealth of the United States. Mr. Shearman and Sterling deduces the conclusion that "practically two hundred and fifty thousand persons, or one-sixteenth of its male adult population, own the United States" and that, if our present system of indirect taxation be continued, twenty years hence, when, at the rate of increase of the last twenty years, our population will be 100,000,000, fifty thousand persons will "practically own the United States." Incidentally he shows that by the "practical ownership" of the United States, he means the ownership of the United States by the United States, by estimating our total wealth—aside from churches and public buildings—at \$1,000,000,000 two hundred and fifty thousand persons now own \$280,000,000,000 of it, leaving \$720,000,000,000 owned by the rest of the population. With the population of fifty years hence would be the infinitesimal share of each of the remaining fifty-nine million. We are quite ready to concede the truth of Mr. Shearman's statement that "the concentration of such enormous wealth in the hands of a few, necessarily implies the impoverishment of the many."

Mr. Shearman attributes this "widening chasm between the rich and the poor" to our system of in-

### Dangers in the Obsession Doctrine.

## Why Am I a Spiritualist?

These two names were of my sisters who had departed several years before. I had not mentioned their names to any one nor did I even think of them

### Sectarian Strife in Politics.

### Coincidences:

## Basis of Faith

I was asked by a man in a confab the other night the question, "What is a spirit?" I answered that I thought it was the union of the intellectual and the emotional properties of our nature; but I studied or ing after I went to bed and got a good deal mixed trying to solve the question to my own satisfaction. I thought of the "ether" and of the "medium" on trips through space. If I were sure of sufficient alllment to keep up the force required for the transition movement, but I confess I was somewhat shaky on the faith question. I finally rolled over and went to sleep feeling that I was not yet prepared to climb the ladder of truth. I am sure that the question of individual beings round me, for I often realize their presence and answer their questions, although I cannot see them. I feel the language of the question-

### Good Words from a Medium.

**Col. Robert G. Ingersoll**

### Early Training

mind. Our earliest impressions are the most enduring. It takes a long time to grow out of what we learn in early youth. How often do we hear people say, "My memory is nothing like as good as it was years ago." Can you remember from one day to another, and yet they can relate things that happened years ago with great facility. The reason is because the matters they remember so well were impressed upon their minds in tender youth when they were free from the anxieties and cares of life, and to call them up requires no more effort than to call to mind the things of childhood. How careful we ought to be in our instruction of the young and rising generation. In early childhood we are told that there is a God above us who sees all we do, hears all we say, will be very much dis-

## Mystified

**Grand Rapids, Mich**

### Differently Affected

**Notes and Extracts on Miscellaneous Subjects.**

The loftiest active volcano is Popocatepetl (Smoking Mountain), thirty-five miles south-west of Puebla, Mexico. It is 17,784 feet above the sea level, and has a crater three miles in circumference and 1,000 feet deep.

The London *Star* says that the Shah returned Robert Browning the set of the poet's works recently presented, with the explanation that he was studying English now and cannot undertake to learn a new language.



# WHAT OF THE WRECKER?

MARY V. PRIEST.

Lines suggested by Mrs. E. L. Watson's beautiful poem, "The Wrecker's Light."

What of the wrecker whose eye is lit  
With fires of passion, or fabled love,  
Can justice in patient serenity sit  
Nor seek to avenge the blighted soul?

Can love's o'erake, and with barb'd dart,  
Plunge 'neath the surface dark and foul,  
And find what once was a stainless heart  
Lost in the debris of selfish lust?

Lost in the riotous pleasures of day,  
Lost in the wilderness of sin;  
E'en tho' a mother did watch and pray,  
And seek to guide him to heaven's goal.

Are not the wages of sin called death?  
This is decreed by justice and love;  
He who pollutes an innocent's breath,  
Lives but to breathe his own decay—

Lives in the charnel-house of crime,  
Fed by the vultures which conscience breeds;  
Lives, but the life of a wretched slave,  
Alone can restore the stainless heart.

Time brings repentance for sins out-wrought  
While lost in the desert of sin and self;  
Time is eternity's measure; tho' naught  
Save man, e'er uses its plummet line.

Time waits for justice, whose arrow's head  
Sinks in the depths of all human wrong;  
Time may seem laggard to those who tread  
The wine-press of sorrow all alone.

## A Phenomenal Clock.

Springville, Utah, is enjoying a genuine sensation over a wonderful musical clock owned by Mrs. Martha Stevenson of that place, accounts of which have appeared in the Press papers. Mrs. Stevenson came up from Springville yesterday and was met by a Tribune reporter who asked her if the statements in regard to the clock were correct or whether it was all a hoax. "It is no hoax," replied the lady, "and the whole thing is unaccountable to me. I have had the clock for seventeen years and never suspected that it had a musical tendency until November 1st. On that day an en-rolled portrait of my son Charles, who was killed by Indians in Arizona, was hung in the room where the clock was. Shortly afterwards the clock commenced playing of its own volition and has continued to do so ever since. It has been fully examined by several persons and the question as to how the music is produced still remains a mystery. Among those who have heard the clock play are Miss C. Douglas, A. Douglas, Mary Ann Gardner, John Gardner, Mrs. C. Douglas, Mrs. Dr. Frank Wing, Mrs. Sarah Lambson, Mrs. Martha Stevenson, Alice Gardner, Mary Houtz, Celestine Whitteman and her daughter, and B. O. Luke of Eber."—[Salt Lake Tribune.]

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Messrs. Funk & Wagnall, New York, announce a new biographical series, American Biography, edited by Carlos Martyn, D.D., a writer having a rare power of analysis, possessing a keen discrimination of motives and an unerring instinct for facts. A man of whom Carlos Martyn said: "If I were looking for a biographer I would lay hands on Mr. Martyn. His arrangement is unique and of value. His grasp is both wide and strong. His historical sense is keen as that of an Indian on a trail."

There are to be 12 volumes in the series, to be published one each two months, beginning in January, to be issued in uniform size of 8 1/2 x 11 in., of about 300 pages each, in cloth, at \$1.25 per volume. Here are the subjects and the writers: Wendell Phillips, the Agitator, by Carlos Martyn, D.D.; Horace Greeley, the Editor, by Francis Nicolai Zabriskie, D.D.; Horace Mann, the Educator, by H. H. Frank B. Sanborn; Wm. E. Dodge, the Christian Missionary, by Carlos Martyn, D.D.; Abraham Lincoln, the Emancipator, by Prof. C. W. French; Frederick Douglass, the Colored Orator, by Frederick May Holland; John G. Whittier, the Poet of Freedom, by Sionce Kennedy; William Lloyd Garrison, the Abolitionist, by Hon. Geo. W. Williams, LL.D.; John B.rough, the Apostle of Cold Water, by Carlos Martyn; Charles Sumner, the Senator in Politics, and Henry Ward Beecher, the Pulpit Orator. We welcome a series of books of this kind, of great value to the young. As said Horace Mann: "The biography of the great and good who have risen by their own exertions from poverty and obscurity to eminence and influence, is an inspiring and noble study. Its direct tendency is to reproduce the excellence it records."

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Herbert Spencer's autobiography is said to be completed though it will not be published in his lifetime. Much of it has been put into type already, and after his death the work will be issued simultaneously in this country and England.

The Rev. Thomas Dixon, Jr., a New York preacher, in a lecture on marriage, last Sunday, said the latter had told Ingalls, "He is so much like Balaam's ass, to whom God gave the power of speech to warn of error and sin."

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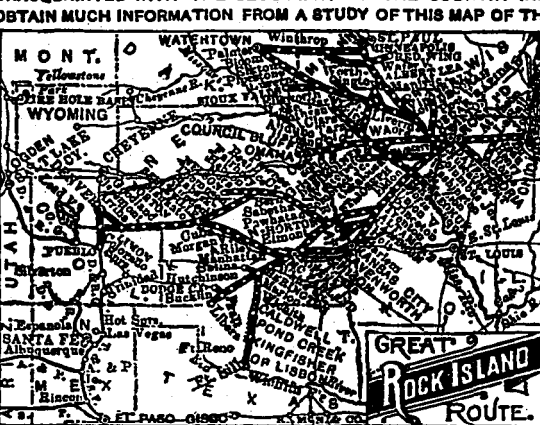
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DELIVERED BEFORE THE  
Williamite Spirit Unitist Society.  
By JOHN HOOKER.  
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By invalids the aged and the infirm who wear our wonderful "WARM FEET" Socks. Write for them by mail. Our socks are made of the finest material and are guaranteed to keep your feet warm and comfortable all winter long. Write for them by mail. Our socks are made of the finest material and are guaranteed to keep your feet warm and comfortable all winter long.

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(Continued from First Page.)

after his arrival home his father came to take him down to the parlors, where the funeral services were to be held. The child had never heard of a "funeral," but he shrank back, and begged to be allowed to remain in his room. His father persisted that he should go down with the others, and, having always been accustomed to obedience, he was reluctantly led away. Many people were present besides the other members of his family. His father sat down, standing Walter between his knees, whose eyes at that moment fell upon a strange object—to him—a coffin, heavily draped in black. He heard nothing, saw nothing but that. His face was ghastly pale, and his eyes, grown large and dark, were held as if fascinated by the heavy black draperies which covered all that was left of his idolized mother. How much he realized of this it is impossible to tell; but, when men came forward to remove the casket, with a cry of anguish he threw himself upon it, and again became unconscious. He remained in that condition all the day and part of the night.

Wearied out with many weeks of constant anxiety, the family, on the night of the funeral, had all retired by eleven o'clock, leaving an experienced nurse in charge of little Walter, who had not as yet showed any sign of returning consciousness. She had fallen asleep in her chair, when, upon awakening toward morning, she missed him from his bed. Search was made through all the rooms without success. The family were awakened, neighbors and friends aroused, and as soon as it was light every part of the grounds were gone over—the whole city was searched for the missing child. At nightfall he was found in the city cemetery, which he had never seen, three miles from the city, lying, still unconscious, on his mother's grave!

Long weeks of fever followed. When he recovered he could only remember getting out of bed, going down stairs in the dark, feeling the damp grass under his feet, and seeing the stars above. All the rest was a blank to him!

What was the instinct, the mysterious tie or power like the fidelity of a dog to his master, which led that child into the darkness of the night through the city and amid the labyrinth of a cemetery which he had never seen, unerringly to his mother's grave?—[The Continent.

#### INCIDENTS IN THE CRONIN CASE.

Providences which Greatly Aided the Cause of Justice—Mrs. Dinan's Dream.

"Providential interferences" was the key to my speech," exclaimed Luther Ladin Mills yesterday. He had been lamenting the failure to pronounce the closing address to the jury in the great Cronin trial, and the speech was probably ringing through his mind when he started from a momentary fit of abstraction with this exclamation.

"More remarkable providences pursued this case in behalf of the prosecution than in any case I ever knew," he continued. "Ever hear Mrs. Dinan's dream?"

"No; never heard it."

"It was a most remarkable dream, and it was told me under remarkable circumstances. We were working late at Judge Longenecker's office one night during the trial. Mrs. Dinan had waited patiently to talk to us about the case, and it was nearly 12 o'clock when she had finished her story. 'Did Mrs. Dinan ever tell you her dream?' asked Judge Longenecker. I admit having a small vein of superstition in my composition, and I begged Mrs. Dinan to recite it. She told it, and told it well."

"She had the dream the night of Monday, May 6. Nobody then knew that Mrs. Dinan's white horse had drawn Dr. Cronin away. Mrs. Conklin had said the horse was a white animal, but Dan Coughlin had not yet been connected with it."

"Well, that Monday night, Mrs. Dinan dreamed that the white horse stood by her bedside, 'bowed in grief,' she said. Beside the horse stood Dr. Cronin. She saw four or five gashes on his head. A little river of blood flowed down over his face. She heard the blood fall on the floor. The doctor seemed stunned and stupefied. An expression of agony twitched the corners of his mouth. His eyes were turned upward in a mute appeal for pity. So real did the vision seem to Mrs. Dinan that she sprung up in bed and screamed:

"Pat Dinan, Dr. Cronin and the white horse are in this room!"

"Startled from a profound slumber, Mr. Dinan leaped from his bed and stared eagerly about him for a moment, as a half-awake man will. 'No, they ain't,' he cried, in a terrified tone.

"I saw them here a moment ago," persisted Mrs. Dinan, now wide awake. 'I know they were here.'

"She was so deeply impressed that she had seen the doctor with the blood streaming over his face and pouring on the floor that she procured a light and searched for the pool of blood on the carpet."

"Mrs. Dinan could not drive the terrible reality of the dream from her mind, and the next day she said to Mr. Dinan: 'Pat, the white horse drove Dr. Cronin to his death. You must do everything you can to find out who got the horse that night.'

"She told her dream to her neighbors, and on the streets she proclaimed that she had seen the doctor and the white horse together. When a museum had made a plaster cast of the doctor's head showing the wounds inflicted by his murderers Mrs. Dinan went to see it. She saw on the cast the red mark that indicated the gash from which the blood flowed in her dream, located just as she had seen it. It was the fatal cut. She saw it while the body was still in the catch-basin. She saw the wound two weeks before any mortal had seen it, except the men who made it a fortnight before it was positively known that the doctor was dead."

"Mrs. Dinan was not acquainted with Dr. Cronin, but she knew him by sight. Patrick Cronin was not acquainted with the doctor. Mr. Dinan has lost business by his devotion to the case, and he spared no time or expense to solve the mystery of the white horse. It was no sentiment of friendship or zeal in the Irish cause that spurred on the stolid liveryman. Mrs. Dinan's dream inspired him."

"Of course I could not have used this story in my speech," continued Mr. Mills. "But there were other providences that I could have used, because they were in evidence. Think of the wonderful providence of the stream of cold water that flowed through the catch-basin. A break in the water-pipe or hydrant near by poured an ice-cold stream on the body and preserved it from dissolution. But for that trickling stream the Lake View laborers would have found an unrecognizable body—a corpse whose identity might never have been known."

"Then there was the finding of the clothes, just before the State closed its case. The defense had prepared to fight the identification

of the body. The witnesses had been mistaken. Only the friends of the doctor had identified the body. They were prejudiced, the defense would have argued. The discovery of the doctor's clothing and his medical case settled the identification, and the defense admitted that the body was Dr. Cronin's."

"Mrs. Hoertel's testimony was a remarkable intervention of Providence. Our experts had testified that the hair on the piece of soap was from the head of the body found in the catch-basin. The State's case literally hung by a hair. It was our strongest evidence that Dr. Cronin had been in the Carlson cottage. While we were worrying over this phase of the case Mrs. Hoertel was brought to the State's Attorney's office. We were dumbfounded. Could it be true that this woman had seen the doctor enter the cottage? No witness' character was ever more thoroughly investigated than hers before we put her on the stand. Did you ever hear of such a memory? No witness was ever more searchingly cross-examined. She never quavered. Her memory of dates was something wonderful. Mr. Forrest argued that the memory of an ignorant person was not as good as that of a well-educated person. Quite the reverse is the truth. This woman had no means of remembering dates except in her mind. Her business as a washerwoman compelled her to remember dates."

"Then there was the unfortunate providence of the death of Juror North's child. While the case was adjourned on account of the death and burial of the little one Detective Flynn remembered the knives he had taken from Dan Coughlin—Dr. Cronin's knives."

"There were other providences that I do not now recall, but almost equally remarkable. A wonderful Providence, sir, watched over that case."—The (Chicago) Mail.

#### To Make America Catholic.

To the Editor of the Religio-Philosophical Journal

The following article was clipped from the St. Louis Republic of November 13, to which a more than passing notice seems called for. BALTIMORE, Md., Nov. 12.—Archbishop Ireland's pronounced views, as enunciated in his sermon Sunday night, have caused a decided sensation among non-Catholics. Once before during the session of the plenary council, while addressing a Catholic meeting here, he intimated that it was the duty of the church to scatter its seeds throughout the land, with the ultimate view of bringing Catholicism into every household. But last night he said, without reserve or equivocation, that it was the intention of the church to make America Catholic. To use his own words:

"Let me state, as I conceive it, the great work which, in God's providence, the Catholics of the United States are called to do within the coming century. It is two-fold, to make America Catholic and to solve for the church universal the all-absorbing problem with which the age confronts her."

"I doubt if ever since that century the dawn of which was the glimmer of the eastern star, there was prepared for Catholics of any nation on earth a work so grandly noble in its nature and pregnant with such mighty consequences. The work gives the measure of our responsibility. The importance of the possession of America to the cause of religion cannot well be overestimated. It is a providential nation. How youthful and yet how great; how rich in glorious promises. A hundred years ago the States exceeded but little the third million in population. To-day they approach the sixty-fifth million. Streams of immigration from the lands of the earth are turned toward us. There is manifestly much of value in our soil and air, in our social and political institutions, that the world's throngs are drawn to us. The country is one that must grow and prosper. The influence of America is widespread among nations, no less in the solution of social and political problems than in the development of industry and commerce. The church triumphant in America, Catholic truth will travel on the wings of American influence and with it encircle the universe."

The language above quoted is not so startling in itself to a careful observer of the movements of the Roman Catholic hierarchy, whose endeavors in that direction have long been apparent, as it is when taken in connection with the efforts of the combined Protestant so-called denominations to get "God in the constitution" and make this a Christian government.

It is strange that in their blind fanaticism and ignorant zeal they cannot see that every attempt in that direction is simply aiding the papists to have their dogmas become the national religion. It is simply turning the pages of history back to the medieval ages, when the propaganda of Rome built their inquisitions, ruled kingdoms and nations, and with diabolic tortures, sword and flames, silenced all doubters and heretics. Then the prisons were filled with all the scientific observers like Galileo, to force them to recant, and stakes and fagots were used for the Brunos, while with treachery, sword and flame the Huguenots and Waldenses were slain by hundreds of thousands.

It has been said, "Whom the gods would destroy they first make mad," and the general opposition of the Protestant clergy to the advancement of science and the progressive unfolding of the nineteenth century; their attempt to overturn our constitution and lay a foundation on its ruins for a religious hierarchy indicates that they are not only mad, but that there is no common sense "method" in their madness, unless they are laboring to establish the Holy See, which claims to be the "vicar general of God on earth," as the ruling and governing power over the United States.

Look at what Archbishop Ireland says: "Streams of immigration from the lands of the earth are turned toward us." Yea, verily, the Catholic countries of the old world, by the aid and direction of the Romish priests, have been spawning upon our shores their brood of bigots to fill the land and make America Catholic. The money extorted by the priests from the Catholic laborer and servant girl has been used to purchase the most eligible sites in towns and cities for church establishments, parish schools and nunneries, which, with the increasing valuation of property in those towns and cities, has become an immense source of wealth; all of which is at the disposal of "His Holiness" (?) the Pope. And this is not all. While laboring to destroy our public school system they are insidiously working to induce non-Catholics to patronize their nunnery schools, and thousands of girls are sent there for education under the belief that they are there protected from temptation and afforded an opportunity to obtain a higher education than is afforded them in our own schools, seminaries and colleges, and in this way they get them under their psychological influence.

Another point: Those whom they think will be able to master the studies required, are trained and fitted early to compete for cadetships or for examinations for some position

under the government, and they are sure to be backed by the politician who wants the Catholic vote to elect him to office.

Now what is the result of all this? The Roman Catholics hold a majority of the public offices of the United States to-day and dictate to the political parties as they choose, helping only those who comply with their demands for a large division of the spoils.

With a present membership of over 7,000,000 and a constant influx from the old world of hundreds of thousands annually, whom our politicians are anxious to make voters at once, and all these working as a unit, while the Protestants are blindly working to aid them, how long, with the complicity of political intrigue and villainy, will it be before the archbishop will see the desire of his heart gratified?

It would be well if we could drop the curtain here, but after the ruin has been wrought the blind fanatics who have aided in bringing about by making this a "Christian nation" will seek to recover the liberty they have helped to despoil themselves of, and then the great "battle of Gog and Magog" will be fought.

To my mind it is only a question of time when the death struggle between these theologic gladiators will commence—a struggle the most calamitous, sanguinary and destructive of all the "holy wars," and yet, perhaps, the most beneficial of all wars to humanity in sweeping away the last vestige of bigotry and superstition from the world and establishing unity, progress and peace.

D. P. KAYNER, M. D.

San Jose, Cal.

#### The Question of Organization.

E. W. KING.

The question of organization is an important one. By a harmonious union of our forces, so that our strength can be utilized and directed into proper channels, great good could be accomplished and we would command respect. This brings up the question, can the great body of Spiritualists be united so as to act as a unit? If so, upon what basis?

In looking over the vast field of religious organizations throughout the civilized world, we find great numbers of sects, each governed by its own peculiar tenets, with local organizations in almost every town and hamlet, working harmoniously under a general head and for a specific purpose.

These organizations are so numerous, and are working side by side with so little friction, that we necessarily conclude that organization must be easy. In fact, we see, under our immediate observation, the formation of new so-called religious sects, which spring into life almost in a day, full of vigor and enthusiasm, and which are sure to wield an immense influence upon the civilization of the nineteenth century. Their members are largely active and energetic, and being thoroughly imbued with the idea that they only are right—that though their gateway alone can be the portal of heaven, they push their tenets tenets to the front, wherever there is a convert to be gained. Their membership increases. Their recruits having been gained, not by any appeal to their intellect, but largely by exciting their emotional faculties, they are true to their leaders and full of enthusiasm for the cause.

In view of these facts, why cannot Spiritualists organize and assert their strength? Why is it that all the various attempts of Spiritualists to unite under a common head have miserably failed?

Some of the reasons are obvious. The history of nearly all religious organizations, up to the time that Spiritualism made its appearance, teaches that the individual members of the human race "are to be saved" by subscribing to certain tenets and dogmas. Those who do this and join some one of these organizations and accept their "plan of salvation" are saved; all others are forever lost. This applies equally to the pure-minded as well as to the greatest criminal. This is the central fact around which cluster a thousand isms. With such as these, "getting religion" is like acquiring a title to real estate; it is done at once.

Now here is something that appeals to the individual. By complying with certain requirements he "is to be saved." This makes each one who accepts these dogmas personally interested, because each believes his eternal welfare, as well as that of the whole human race, depends upon his acceptance of these tenets.

Spiritualism teaches, not that man "is to be saved," but that each man may save himself by living pure life, and so far as able assist suffering humanity to a higher plane morally and intellectually. By helping others we help ourselves. As a matter of fact, Spiritualists are little what a man believes so long as it does not affect his conduct. A man may be a conscientious atheist, or a materialist, be a good citizen and live a good, pure life; and who shall say that his chances for happiness in a future life are not as good as his neighbor's, who believes in the efficacy of the blood of Christ to wash away his sins?

Spiritualists are mostly independent thinkers. Each outlines a course for himself and is willing and expects his neighbor to do likewise. To them freedom of thought and action is a necessity to their well-being, and while most of them agree upon a few fundamental principles which facts and phenomena have made plain, as a class they are heterodox. To organize Spiritualists, something more is necessary than a mere abstraction. It is well enough to lay down the principle of the "Fatherhood of God and the brotherhood of man," but nearly all enlightened thinkers, of whatever creed or sect, hold this to be true. We need something added to this which Spiritualists accept as true, and which appeals to each in a personal way; something which will influence their conduct and which each may feel is necessary to his present, as well as his future happiness.

Man is a selfish being, and when this faculty is abused it becomes a great curse to its possessor, as well as to others; but when properly used it is the source of great power. It is the great mainspring of individual action in all the operations of life whether religious or secular. Convince a man that his highest interest, now and in the future lies in a certain direction and he will, unless under the control of passion or appetite, pursue that course.

Now is there anything in the teachings of Spiritualism, generally accepted as true, which appeals strongly to our individuality and which can be made use of as a centralizing force by which we may unite the various heterogeneous elements of which the great body of Spiritualists is composed, for a common good, and at the same time leave them untrammelled, free to think and act as they please, subject only to their highest convictions? I believe such an element can be found, and when properly presented to the great body of Spiritualists they will organize and act as a unit. Such an organization would at once command respect and be a

great boon to humanity. It would wield such an influence for good as the world never saw before.

The great mass of Spiritualists do not believe in the forgiveness of sins as generally taught in the Christian churches of to-day. What they do believe is that man's present, as well as his future happiness, depends upon his own conduct. That each must act up to his highest convictions of what is right, subject to the censorship of no one but himself, if he wishes to be at peace with himself and to respect himself. Every one has an interior monitor, which tells him what is right and what is wrong, and while this may, on account of early training or educational bias, sometimes lead him astray, whoever expects to improve his spiritual nature must follow his teachings. By doing this, and at the same time by careful investigation, getting all the light that can be obtained to guide us on our way, we will be able to build up a grand manhood and womanhood, and our spiritual nature will develop normally, and hence beautifully.

I believe that the science of right living is the basis upon which we must unite. We must make it plain to all that living a pure life will develop a pure spiritual body upon which so much depends in a future life, and that immoral actions leave their stain upon our spiritual natures which can only be removed by our making full and complete reparation to those whom we have injured. If we understand these things properly, a man, even from a selfish standpoint, cannot afford to do wrong. It does not pay. This may be selfishness but it is human nature.

Ukiah, Cal.

#### GENERAL ITEMS.

After having served the Methodist Episcopal church for several years as a successful revivalist, Rev. Sam Small now desires to become an Episcopal clergyman and has made application for ordination in the Protestant Episcopal church. It is reported that his application will be favorably acted upon and that he will doubtless be received. The family of Mr. Small are members of the Episcopal church.

*N. Y. Independent:* The one paper in this city which boasts of its infidelity and claims the name of infidel, is the *Truth-Seeker*. It is not a very intelligent journal and we judge not very prosperous. It publishes every week a couple of blasphemous pictures, which monopolize the larger part of its interest. It now tells its readers that they must bring in 500 new subscriptions or the paper will not be able to bear the burden.

"One woe doth on another tread, so quick they follow," may well be said of poor, luckless Johnstown. The climax of her disasters would seem to have been reached a few weeks since, when ten of her citizens were killed and seventy-five seriously injured in consequence of a panic in one of her theaters. It is to be hoped that she will have a rest from this time forward, for she has had more than her share of tribulation and woe.

Mrs. Emma Hardinge Britten, on the third of November, delivered two lectures at Danby Hall, Liverpool, on "The Impassable Lines of Demarcation between Spiritualism and Theosophy," an abstract of which is published in *Two Worlds* of November 11. The distinction she makes between Theosophy and Spiritualism is about as satisfactory as anything we have ever seen. Theosophy she defines as a matter of opinion; Spiritualism as a matter of fact.

The funeral of Oliver Johnson, said to have been the last of the original abolitionists, took place in Robert Collier's church in New York. Rev. J. W. Chadwick, Unitarian, of Brooklyn delivered the main address and was followed by Mr. Collier who spoke of the deceased as his dear friend for 35 years. Oliver Johnson has been quoted thousands of times as saying, in reply to a question when he was on the witness stand in the Tilton-Beecher trial, "I am a Spiritualist but not a d-d fool."

On Mars Hill, at Athens, Greece, Rev. T. Dewitt Talmage, on the 22d ult., preached a sermon to the Athenians, using the same text that St. Paul did eighteen hundred years ago: "Ye men of Athens, I perceive that in all things ye are too superstitious." A corner stone for his new tabernacle in Brooklyn is to be quarried from the same historic hill. As Talmage took along a reporter especially qualified to keep his memory green and advertise his tabernacle the country may rest assured it will hear from him with regularity.

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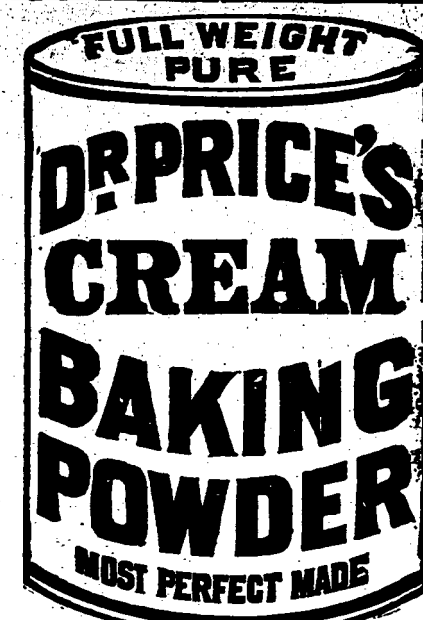
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